

Student Review

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FACULTY

e d i t i o n

America Needs Vision

by Greg Peacock
Political Science

Where there is no vision, the people perish—Proverbs 29:18

The alienation and the distaste for the presidential selection process during the past year was almost palpable. Voters were not overly attracted to either of the candidates, and many otherwise eligible adults voted "none of the above." Disaffection, contradiction and disinterest were widespread.

The elections illustrated a serious shortcoming in our political leaders—a graphic lack of vision. We saw a failure to articulate a coherent worldview and a failure to present a course for the future. The failure to provide understanding of our current status, role and direction as a society is unfortunate enough, but to give no hint of the expected course of events, strategies and poli-

cies is nothing short of lamentable.

To be fair, this lack of vision is not solely a fault of politicians. Economic, social, and media leaders—and the public as a whole—think little about the medium- and long-range future, except in narrowly personal matters. The present consumes us.

It should be clear that this lack of vision is not simply a feature of political campaigns. Rather, such lack of vision increasingly defines, and consequently restricts, the policy arena in which we as a nation confront the difficulties of today, with their implications for tomorrow. This lack of vision for the future hobbles policy and decision making, which in turn binds us more securely to the present at the cost the future.

I am not saying that our leaders are bereft of all vision. But the existing vision seems inadequately articu-

Please see Vision on page 2



SR art by Jeff Lee

Infernal Plot Uncovered

by Joseph F. McConkie
Ancient Scripture

Dear Editor:

The following fell into my possession. I thought you might be interested in it. Heaven only knows where it came from.

My dear Wormly:

I am, of course, most pleased to learn of your reassignment to the BYU mission. The field is white and ready to harvest. Perhaps a few reminders are in order. Recall the immortal statement of Old Scratch himself when asked how he governed so great a kingdom: "I teach them incorrect principles," he said, "and that enables them to govern the multitudes."

Study carefully your D&C—the book of

Divisions and Contentions. Section one identifies the all-important issue of assuring that those with whom we labor lose sight of the issue. It matters not what the current campus issue might be—the real issue with us is that the issue with them not be the real issue. That might seem a little confusing, but remember that confusion is always our ally.

It is division that we desire; indeed, division is the child of contention. When theological issues arise, do not let the pursuit of truth become the issue. You will find your greatest success by making a game of it. Divide the players into two camps—those for the issue and those against it. Arm each with quotations from "the brethren." Then pit them against each other.

The results of such a thing are always wonderful. First, the issue becomes defend-

ing one's position rather than the pursuit of truth. This is all-important. Second, whenever one side gets the advantage over the other with one of their authoritative quotations, those backed into a corner can escape by an assault on the competence or character of the one being quoted. Thus we get the "saints" to malign the best of their number. (It is much nicer to have them do this than us.)

Such phrases as "That was his own opinion," "He didn't speak for the Church," "He is not the President of the Church," or "It was not an official Church statement or publication," will be very helpful to you. These and like phrases shift the attention from the pursuit of truth to the defense of predetermined positions. This, of course, is what we want: do not let the statements stand on their own. Never allow such statements to be examined on their merit; make the issue the messenger rather than the message. Constantly ask such questions as, "Was he speaking for the Church?" "Does everyone else agree with

him?" "Did he ever say anything that we can show was wrong?" "And if so can we trust him on this matter?" And don't forget that ever helpful line—"how can that be true, I've been in the Church all my life and never heard that before!"

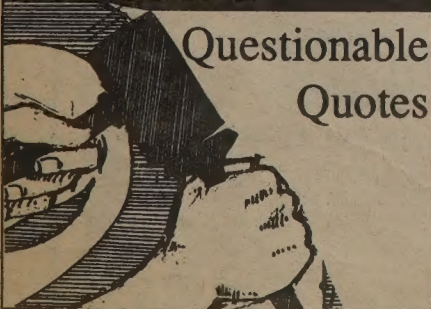
It matters not whether we get these silly Mormons thinking that their leaders are perfect or wholly flawed. The victory is ours in either case. Which brings us back to the issue of avoiding the issue—keep attention on the spokesman not on the message.

Now be careful—some of these people are dangerously close to seeking the Spirit of Truth.

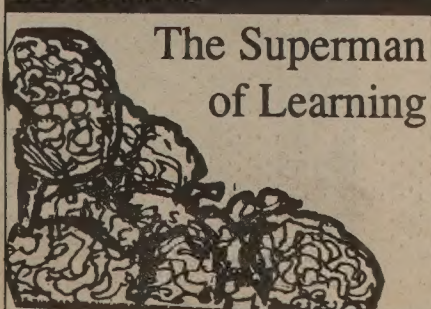
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CAMPUS LIFE



EDITORIAL



ARTS AND LEISURE

An Interview
with Von Allen

SPECIAL SECTION

President Holland
and
A School in Zion

The Respect Forms of Prayer: Thou, Thee, They, and Thine

by Don Norton
English

When, several years ago, I gave a lecture on the usage of the respect pronouns (thou, thee, thy and thine) among Latter-day Saints, a colleague from another department chided me for fabricating outlandish examples of misuse. I replied that all misuses (and they were extreme) had been actually heard in the BYU community—from students, faculty, staff or church leaders. It wasn't until I began to monitor the usage systematically that I myself realized that the usage is limited, and often very incorrect. Before I go further, let's see how well you know the usage (answers are at the end of this article):

Note in your mind the correct usage:

1. We pray that thou _____ (form of will) bless us.
2. May we do what thou _____ (form of would) have us do.
3. We thank thee for all thou _____ (form of have) done for us.
4. We thank thee for all which thou _____ (form of do) for us.
5. Thou _____ (form of know) our weaknesses.
6. We thank thee that thou _____ (past tense of be) generous in our need.
7. May we find favor in _____ (possessive) eyes.
8. May we find favor in _____ (possessive) sight.
9. We pray _____ (thou, thee) to bless us this evening.
10. We know that thou _____ (form of must) try us.

If you even hesitate on these, likely you'll lose your poise mid-prayer. But not to worry. Most of us just conveniently avoid such constructions as these, and stick to the sure, common formulas. Indeed, public prayer usage of thee, thou, thy, and thine rarely goes beyond the few constructions that follow:

We pray (ask) thee to...

We thank thee for...

We ask that thou _____ (will)...

Our Father which (who) art...(from the Lord's Prayer)

If you doubt this limited use, reverently listen to next Sunday's prayers.

Why is usage of the respect pronouns such a challenge?

We don't often hear their use beyond the prayer formulas noted above—and it is generally by hearing language use that usage becomes familiar and habitual. If we read the scriptures aloud, as the Bible certainly was

intended to be read, the forms of thou would come much more naturally.

When I prepared an article on the respect pronouns for the January 1976 Ensign (pp. 44-47), I included in the first draft several sets of exercises, which I recommended that readers perform outloud. The Ensign editors objected; they wanted only history, counsel, and rules. I persuaded them that exercises were essential, for reasons I've just explained.

Why do Latter-day Saints still use these pronouns, while other English speaking Christians generally do not?

Some of the Brethren seem still to have fairly strong feelings that we address deity with the traditional "respect" pronouns. This counsel has appeared in priesthood bulletins and other official publications for many decades.

How does the usage of thou, thee, thy and thine in English differ from usage of the "familiar" pronouns in other languages—French, German, Spanish, Italian, etc.?

The "familiar" second person singular pronouns in these languages are used in addressing children, family, close acquaintances, animals, and enemies (it is an insult to so address a stranger). In earlier times (Shakespeare's day, for example), English followed the same pattern. In their first meetings, Juliet addresses Romeo as "you" (though Romeo boldly uses "thou"); but after Juliet falls for Romeo, she quickly turns to use of "thou." In the 17th century, thou and its forms went into disuse, to be replaced by the singular pronoun you.

The important point in English, however, is that from earliest times, in scripture and liturgy, God has been addressed as thou, the "respect" form. Latter-day Saints continue this practice.

As a convert (skeptical, natural-language advocate, etc.), I doubt if I will ever learn (or want to use) "thou" and its forms.

There will be no lightning bolt, or bishop's court, or disdain from other Saints if you don't—as long as you use you and its forms sincerely, not iconoclastically. Still, you may raise a mental eyebrow.

If you make mistakes, you're in good company—with bishops, stake presidents, religion teachers and other educated saints. I've heard them all flounder.

So what are the rules?

They're simple:

Use thou where you would use I, he, etc. It is the subject case pronoun.

Use thee where you would use me, her, etc. It is the object case pronoun.

Please see Respect on page 4

Contra the Grammar Guru

by Royal Skousen
English

One of the most exasperating problems in life is dealing with editors, school teachers, and even professors of English who continue to press for numerous usage sibboleths[!]
—much to the dismay of the rest of us. I have often had to resist enumerable pressures from my colleagues to conform to their supposed standards of good usage. Once I made the "mistake" of saying "less errors," providing the opportunity for one of my colleagues to shout out "fewer!" and thus completely interrupt my train of thought. (You wonder if they really don't care what you say, just so you say it properly.) Another time I was told that "mistakenly" was an error, that good grammar demanded "mistakenly" (even though I can find no usage book that makes this distinction).

But my most memorable "error" was when, as the editor for the proceedings of a linguistics symposium, I wrote the following sentence: "Each author should submit a camera-ready copy of their paper at the completion of the symposium." This sentence appeared in a memo that I distributed to my colleagues in the English department. One copy was soon returned to me from an anonymous colleague, with my supposed error (that is, "their") encircled in red, plus a big red check by my title of editor. It had all the markings of a shark's jaws.

When I originally wrote the memo, I thought about this use of "their" and wondered if perhaps I shouldn't rework the whole sentence into the plural or perhaps replace "their" by the supposed generic "his" or even worse by the clumsy "his or her" (but not by the ugly slash form "his/her" found in our public schools). Of course, I knew that "every" was a singular indefinite pronoun and that numerous usage books demanded that the pronominal modifier should agree with its singular referent, but I was not prepared for this belittling by one of my colleagues.

Students of the English language find the use of the plural "their" an appropriate solution to the problems that arise when one decides to use "his" (as if every author was [!] a male). Moreover, the semantic sense of "every" implies "all," which does require the plural ("All authors should submit a camera-ready copy of their paper").

The problem with most self-appointed guardians of "pure" English is that they have little if any understanding of the English language, either its history or its current usage. We find many examples of the "incorrect" usage from earlier times up to the present—and by the best authors (who seem to be oblivious to this artificial rule): Caxton ("Eche of theym sholde ... make theymselfe [!] redy"), Shakespeare ("And every one to rest themselves betake"), Fielding ("Every one in the house were [!] in their beds"), Chesterfield ("If a person is born of a gloomy temper ... they cannot help it"), Johnson ("Everyone sacrifices a cow or more, according to their different degrees of wealth or devotion"), Goldsmith ("Every person ... now recovered their liberty"), Thackeray ("A person can't help their birth"), Ruskin ("Now, nobody does anything well that they cannot help doing"), and Shaw ("It's enough to drive anyone out of their senses").

Now some prescriptivists argue that historical quotes mean nothing: just because Shakespeare said something one way doesn't mean that we should; for instance, we don't use thou, thee, thy, and thine in normal speech (as Shakespeare did). But in this case of "their," the diversity of historical quotes shows that over the centuries good writers

have continually made this supposed error. These quotes should make you wonder if this is really a mistake.

But the evidence for the use of the plural pronoun is much more substantive than quoting famous authors. The most compelling evidence is that all native speakers of English (including the "purists") use the third person plural "they" (and "them" and "their") to refer to single individuals. Consider the pronominal reference to "everyone" in different clauses. We say "Everyone I invited to the party came. They all had a good time." (In this context "He or she had a good time" is impossible.) Another example is "Everyone came, didn't they?" (not the impossible "Everyone came, didn't he or she?").

Moreover, in phone conversations, when someone finishes speaking to some unknown person on the other end of the line, we ask "What did they want?" (never "What did he or she want?"). Thus all native speakers of English use "they" as a generic singular, at least in different clauses. The use of the plural within clauses is a natural extension that has been in continual use for at least five centuries. It eliminates the sexist references to "he" and it satisfies the general plural applicability of "everyone," "anyone," and "no one."

Most of the grammar rules that are imposed upon us native speakers are based on false assumptions and artificial distinctions. Those who make up and promote these rules often demonstrate a gross ignorance of how speakers are actually using the language. Whenever anyone tries to correct my grammar, I just laugh at them. Unfortunately, most native speakers are not professors of English and can ill afford to ignore the corrections recommended by their grammar gurus.

Skousen says, "Don Norton is a nice grammar cop—others aren't so nice. He's says he's a language libertine, but nobody else knows the rules as well as him."

Norton says, "I'm wondering why Student Review has conceded space to our resident word wastrel, Professor Skousen. Let us hope his linguistic libertinism minimally impacts his readers. The fact that he has studied language in general, and usage in particular, makes him dangerous."

Professor Norton and Professor Skousen are usage specialists in the English Department. Despite the above statements, they are actually good friends and each appreciates the other's ability to laugh at himself.

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Respect from page 3

Use thy as the possessive (my, your, etc.) (You can use thy before a consonant sound ["thy blessings, thy use"], and thine before a vowel sound ["thine honor, thine eyes"]—though thy sounds fine everywhere nowadays.) (Incidentally, the Bible features "thine head, thine hand," etc.; the h apparently was sometimes silent—but also sometimes sounded, as in "thy head, thy hand," etc.)

We also say "The glory be thine" (thine substitutes for the words "thy glory;" compare hers, theirs, ours, etc.)

The verb (be it past or present tense) that follows the pronoun thou takes one of two endings: -est, or -st. Your ear will tell you which ("thou knowest, shouldst/shouldst, wentest, hearest, goest," etc.)

There are a few exceptions to this rule: thou art, hast, wilt (will), shalt (shall), must.

The verb do, when it is the main verb, is doest—"the works which thou doest." When it is an auxiliary (helping) verb, then it becomes dost (pronounced "dust")—"thou dost know our needs."

Didst is helpful in some past tense verbs: "thou didst build" vs. "thou builddest, builtst"; "thou didst administer" vs. "thou administredst."

By the way, the -eth verb ending has nothing to do with thou. Verbs like heareth, doth, wanteth follow the pronouns he/she/it.

Well, I've decided to learn correct usage. How do I best go about it?

1. Read the scriptures aloud
2. Review the January 1976 Ensign article, especially the exercises—aloud.
3. Listen to usage in the prayers of those few who do use the respect pronouns exclusively and correctly.
4. In your own vocal prayers, practice varying from the formulas. Try to use the forms correctly.
5. Agree as roommates or a couple to try correct usage for a few weeks, while respectfully coaching one another.

Answers to the quiz:

1. wilt
2. wouldst/wouldest
3. hast
4. doest
5. knowest
6. wast
7. thine/thy
8. thy
9. thee (object case, subject of the infinitive)
10. must

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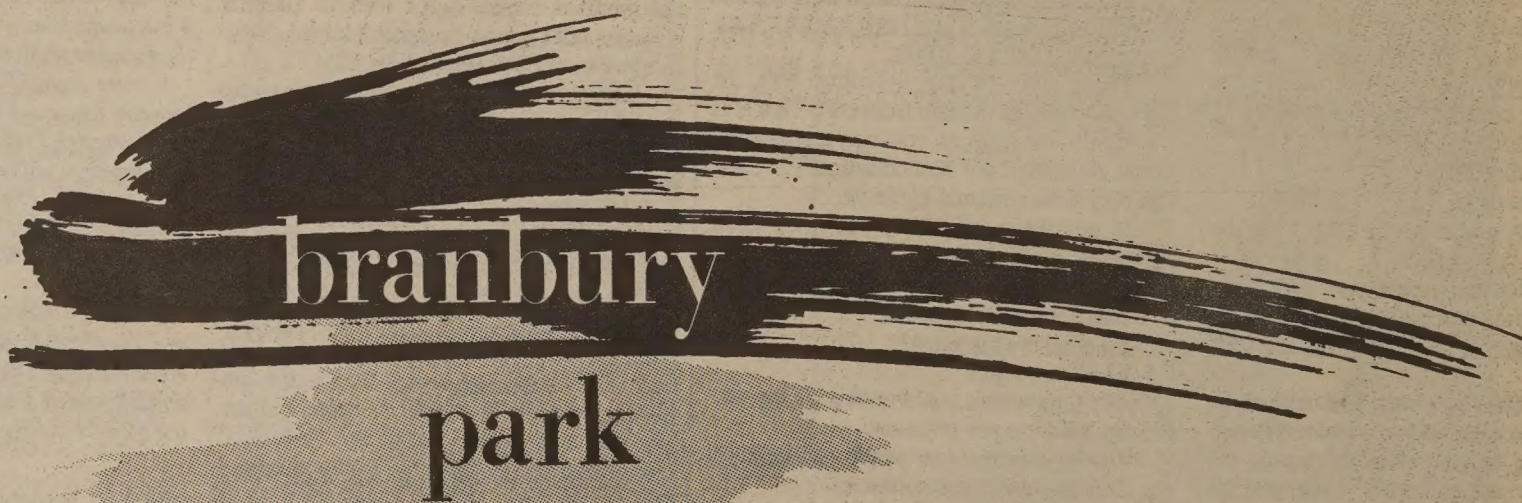
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CAMPUS LIFE

Questionable Quotes Carved on Campus

Richard Hacken,
Harold B. Lee Library

It is practically impossible to say anything cynical that has not already been said about "The World is our Campus," and "Enter to Learn, Go Forth to Serve," those twin P.R. slogans that grace the threshold of our arid but well-irrigated academic groves. So, what say let's look at some lesser known but equally questionable quotes which have escaped our cynicism up until now?

Let's also (with a couple of flagrant exceptions) keep our distance from quotes that are directly attributable to any known personage—living, dead, or otherwise. For instance, don't even suggest that on the plaque in the Richards P.E. Building ("The body is sacred, the veritable tabernacle of the spirit that inhabits it...") we change "inhabits" to "inhibits." No, let's keep our distance from such.

Should you doubt that the following quotes are questionable, do keep in mind that I—for one—am in the process of questioning them. That makes them, to my way of thinking, questionable.

"*labore et honore*" (found on the sundial 'twixt MCKB& SFLC): Don't ever trust a salesman that stops before the fine print, a highway that stops before the next town, or a platitude that stops before the verb. Piling up abstract nouns is the best way to sound virtuous while avoiding the commitments of action that a verb provides. Other example: *liberté, égalité, fraternité* (French Revolution), *Arbeit und Brot* (Third Reich), and *home, Mom, and apple pie* (American Gothic).

the horse. Human beings invented the concept of "time" and divided it up into arbitrary units in order for participants to arrive at tiddlywink matches, cornhusking bees, and wars approximately together. Time has no eyes with which to monitor things, whereas life and the living do—remember your hall monitor in fifth grade? Ergo: "Life is the

monitor of time." Should you doubt the fact, watch the faculty and staff parking lots when the little hand is nearly on the five and the big hand touches the twelve.

If we can't turn the quote around 180 degrees, let's at least go for the absurd: "Time is the Monitor and the Merrimack of Life," where *Time* and *Life* are magazines and the other two words are armored sea vessels now rusting in the Atlantic.

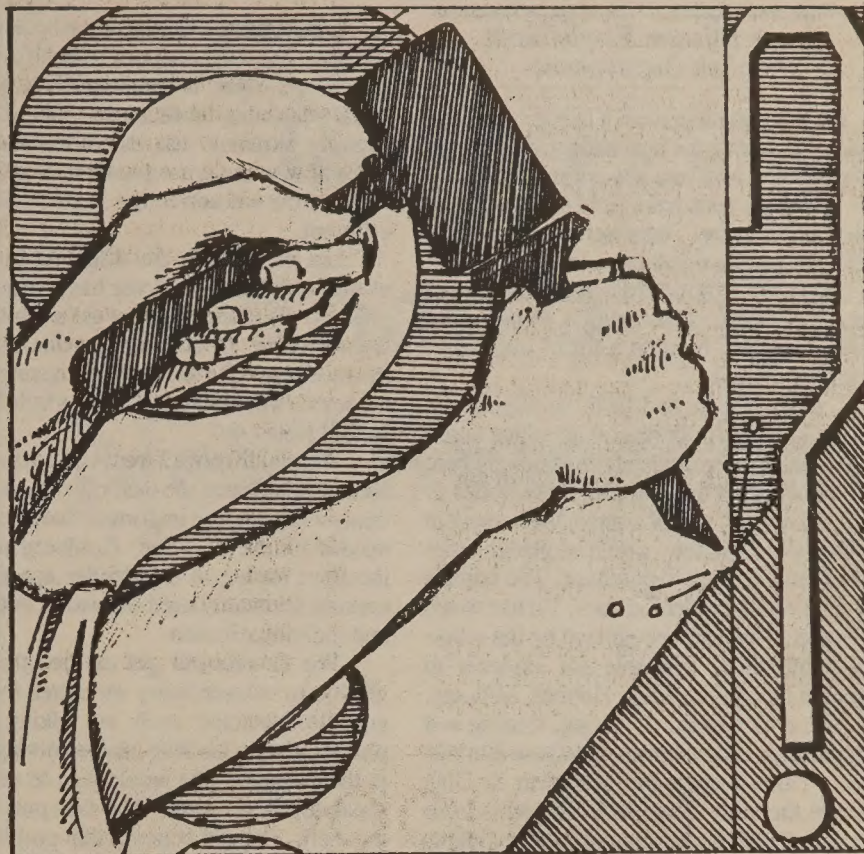
"STOP" (white letters on red, painted on an octagonal sign north of the x-shaped Smoot Bldg.): Don't trust a quote that is nothing but verb. The command form gets to sounding bossy. Hey, that shoots "free agency" all to oh-my-heck. Couldn't we at least have "Please stop your car" on the sign or "Stop unless you have a better idea?"

"*Truth is obeyed when it is loved.*" (south side of library, west of doors): Hold on here, amigos, truth is obeyed—if that is even possible (in the sense of truth fulfilling itself, manifesting itself)—whether or not it is "loved." Something that is obeyed only when it is loved is called a "parent." I am tempted to call the quote a sly deception: if truth can be sensed, if it can be approached (to which Mr. Kant had his own opinion), can it really be obeyed? Or do we obey something else? Do we obey laws, rules, and duties with an eye toward truth? If truth is truth, then it is so because it obeys itself, not because we try to obey it. Isn't the search for truth our quiet model for contemplation rather than our stern commander?

Now I know what you're going to say next: "You know what the sentence means. It means, 'Do what is right for the right reason to hide it in a pseudo-philosophical framework. And if you want action, don't put it in the passive.'"

I prefer Plato's view, cast into the Talmadge Bldg.: "Mathematics will draw the soul towards truth." It's not the obedience, it's the being drawn...

"*Ground sloth*" (above the west doors,



SR Art by Jeff Lee

Eyring Science Center): Now either "ground" means "clinging to the good earth," in which case the description is untrue because the beast is a good twelve to twenty feet above *terra firma*, or it means "having been chopped to bits, as in 'ground' beef," in which case the description is equally untrue, since all that can be seen is a skeleton of its former self. In the second

"*Books with no value:*" (followed by a list of textbooks that were used last semester but won't be used next semester—appears bi-annually in the staircase leading to the upper level of the bookstore). This is questionable, because it isn't clear if we're talking about economic value or educational "value." The list would be false in either

case, because you could make the books economically valuable by donating them to one of the myriad bookstores that are competing with the B.Y.U. Bookstore and then giving yourself a generous deduction around income tax time next April, or you could make them educationally valuable by reading them (a novel thought).

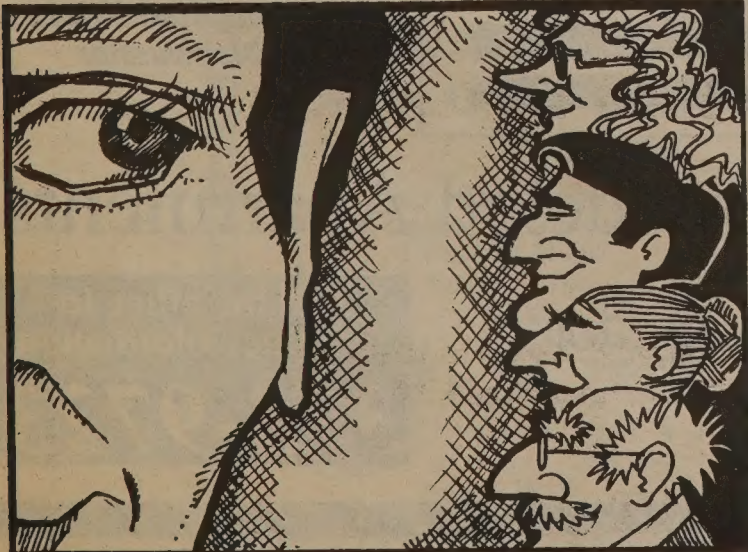
"*A > B*" (South side of library, east of than B.) That's an easy one to understand, akin to: "My dad can beat your dad." And come to think of it, I can't conceive of a single value for "A" that could be less than any potential value for "B."

Now that's my idea of the ideal campus quote chiseled in stone.

How to Choose a Professor

by B. Jeffrey

By the end of this semester, your Winter Schedule book is tattered and well-marked from struggling to select a new schedule of classes. How do you choose? You might cram all your classes into three days so you can ski on Tuesdays and Thursdays. You



SR Art by Jeff Lee

might pick classes from your major at random. I hope not. If you do, your classes might hinder your education rather than help it.

Select the class according to the teacher. A poor teacher can ruin even the most interesting subjects, whereas a good teacher can make the most boring topics come alive. The teacher, not the class topic, makes all the difference.

After having a few abysmal experiences with teachers who were completely unqualified and uninspiring, I swore in my wrath I'd never take a bad teacher again. And I haven't.

Even though BYU will never have a public list of teacher evaluations as some other universities have, you can conduct your

own evaluation. I've worked out a system that has helped me to enjoy my classes, wishing the semester would never end. Let me tell you some suggestions of things to do before, during, and after the class to evaluate teachers.

Before the Class

Start your investigation before the semester ever starts.

Other students. Ask dedicated students (not the floozie ones) in that major about the lecture style and testing procedure of that teacher. By asking a number of seniors or graduates, you can get a feel for who to take and who to avoid. Ask the students specific question according to the criteria that is important to you. Does the teacher compare theories within the field? Are the tests merely a restatement of class material, or do you get the opportunity to analyze and apply what you've learned?, etc.

Talk to teacher. One helpful way of assessing the teacher's style and commitment is to meet the teacher before the semester begins. Ask what texts the class will be using and ask what the teacher's goals are for the class.

Find the text in the bookstore and thumb through it.

Other faculty. If you have a friend among the faculty, ask for suggestions on who to take and who to avoid. You may not want to speak in such blunt terms; perhaps ask, "What kind of approach does Professor X have toward Y subject?" Faculty are well aware of the standing of their colleagues. It's up to you to weasel the information out of them.

Attend sections. Before the previous semester ends, attend a section taught by the teacher. This 50-minute investment pays off in big dividends because you will get a good indication of their teaching philosophy and style. After the class, corner some of the students and get their opinions.

Catalog. Check out research professors' backgrounds in the catalogue. Where did they go to school? How long ago did they graduate? One general rule is that the younger teachers—especially the teachers who have just come to BYU—are usually the best. They've recently received their degrees, so they are current in their fields.

please see **Professors** on page 7

Caring Ethics

Elaine Eliason Englehardt
English Department

I was browsing in the BYU bookstore last week. It is among the best college bookstores in the country, and I am always anxious to see what scholarly texts have been stocked in the philosophy section. There were works in most of the major areas of ethics and moral philosophy that I teach. I noticed a wide assortment of Nietzsche books. The movie *A Fiah Called Wanda* certainly brought a lot of interest to Nietzsche's views.

I walked back and forth surveying the shelves looking for books on an ethics based on caring, sharing, and relationships. There were none. I did find several of the books in the BYU library, and of course, the helpers in the bookstore said they would be glad to order in the texts I wanted to purchase. The point is not that I want to order the texts. I'd like to see the books, which are recognized by the scholarly community, available for students to purchase along with Kant, Hobbes, Mill, etc.

The ethics based on caring, sharing and relationships is sometimes called the feminist ethic. I don't often use this term in Utah because the term "feminist" still seems to be associated with the burning of bras and taking of jobs from superior white males. No, this ethic is not gender based. It is an ethic we use daily and should feel no shame in referring to it when making moral decisions.

Ethics is the study of right and wrong. Ethics based on relationships would tell us that it is ok to make a decision based on feelings about another person, views of yourself, or notions about networking in relationships. I would never encourage anyone to make ethical decisions based only on relationship considerations. Yet I do not like the alternative that has been recommended for centuries — make decisions based only on rational thought, pure reason, logic; never let emotion enter into ethical decisions.

Many philosophers, from both genders, want to see more emotion in ethics. This is why some of the most exciting thoughts and research are being done with this emerging ethics. The title to give this ethic is still up for grabs, as I mentioned.

Iris Marion Young refers to it as an emancipatory ethics. Nell Noddings calls it a caring ethics. John Hardwig finds that it could be called an ethics based on love, respect and bonding in relationships. Seyla Benhabib suggests a care/response title and Annet Baier outlines a system based on trust and a network in relationships.

Of course the major work done in this area is by Carol Gilligan. Her book *IN A DIFFERENT VOICE* made a major impression in the worlds of philosophy and psychology. Gilligan's studies stress that ethical decisions are made on the basis of caring, sharing, and relationships.

A most revealing part of the book is when Gilligan analyzes Kohlberg's Hienz dilemma. Kohlberg's claim is that men have superior moral reasoning skills to women. Gilligan strongly explains that the moral reasoning skills of men are not superior to or inferior to those of the women in the study — they are different.

Let me explain the dilemma in a very elementary fashion: Heinz has a wife who is going to die if she does not get a very expensive medicine. He does not have the money for the medicine. He has made an attempt to get money for the medicine but it has failed. What should Heinz do?

The majority of 12-year-old boys said that Heinz should steal the medicine, because certainly a life is more important than the money needed for the medicine. Kohlberg applauds the boys saying at this tender age they are making decisions based on justice, autonomy, and individualization.

The 12-year-old girl on the other hand, will go to extraordinary measures legally to get the medicine such as talking to the pharmacist, or his wife, and involving family in the decision. She would hate to see Heinz separated from his wife if he were put in jail for the theft. The girl believes that problems can be solved using a network of relationships.

Kohlberg finds this to be an inferior way of thinking. Gilligan champions the 12-year-old girl. In both cases an ethical decision was made. Gilligan points out that the two decisions are different, one made using autonomy, one made including relationships. Neither is superior—they are different.

Philosophers in the past have seen all feelings, inclinations, needs, and desires as equally irrational, and equally inferior. Our psychologists in the past sought standards for distinguishing among good and bad interests, noble and base sentiments. Freud went so far as to term women's moral development "the dark continent of human thought."

From Gilligan and previously mentioned emancipatory philosophers, we recognize the role of sentiments of sympathy, compassion, and concern in providing reasons for a motivating moral action. They point out that our experience or moral life teaches us that without the impulse of deprivation or anger, for example, many moral choices would not be made.

Today, our deontological philosophers may argue the need for objectivity and dispassion in making ethical decisions, but it is hoped that they no longer deny that decisions made on the basis of caring, sharing, and relationships are not merely sentimental but a necessary system for making moral decisions. An ethics based on relationships is neither an inferior nor superior ethics — it is different.

This ethic is not just based on relationships and caring about interconnectedness

with others, it is also centered on a relationship with the self. So often in life women sacrifice themselves for others. They place duties on themselves that don't really exist. Because of a deep-felt need to keep a relationship and family bonded, women will sacrifice their own development to give everyone else in the family a chance to grow. I'm sure we can all think of family, friends or neighbors who have allowed this false sense of obligation to become their way of life.

Gilligan also points out that although women make decisions based on relationship beginning at a very early age, it is not an ethic only for women. However, her studies show that around age 41, men understand the importance of relationships and will begin to give priority to relationships over career or business. Many more of their ethical decisions are based on caring, sharing, and relationships at mid-life.

The disciplines of philosophy, literature, religion, and history are replete with examples of the need for relationships and often have the underlying theme that the relationship is the most important part of life. The ethics system of duties, rights, utility, and virtue will always fill the shelves of bookstores, but room must be made for the relationship ethic. It must stand alongside the other ethical systems in equal importance.

Virginia Woolf was a true optimist; she thought women would be well integrated into man's world by the 1940's. It has taken a lot longer. I am also an optimist. I hope to see this ethic accepted and used in scholarship across the country, in my lifetime. But the pessimist in me says, don't hold your breath.

Twenty of Our Favorite Professors

In no particular order

Don Norton (Usage)
Stan Taylor (Political Science 170)
Eloise Bell (English 251)
Paul Cox (Zoology)
Dennis Martin (Advertising)
John Murphy (American Literature)
Darrell Spencer (fiction 218, 318, 518)
Robert Bennion (Psychology)
Grant Mason (Physical Science)
Don Marshall (Humanities)
Steve Jackson (English 115)
David Bohn (Political Science)
Leslie Norris (Romantic Literature 374)
Merlin Myers
(Moral and Ritual Institutions)
William Bradshaw
(Religious Principles and Practice)
Bill Dibble (Physical Science)
John Gardner (Physics)
Marcus Jensen (Microbiology)
James Christensen (Art)
James Faulkner (Philosophy)

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Professors from page 5

They've just started teaching, so they are still excited about the whole thing. And they are not tenured, so they have to try harder. As time goes on, BYU is able to attract higher quality teachers. Warning: The age rule doesn't always apply, but in the absence of other factors, it's something to consider.

Research. I have found little correlation between teachers who publish a lot and those who are good teachers. Although you should expect the professor to be current in the field, don't put too much weight on publishing stats. Those who publish a lot sometimes publish at the expense of their students.

During the class

Shop for classes. It's a good thing to sign up for more classes than you want. For example, if you only want to take 15 credit hours, sign up for 18. Attend all the classes until you decide which one you want to drop. Teachers hate this, but sometimes it's your only line of defense (or offense).

Syllabus. Take a careful look at the syllabus. How much writing is required? (a good sign). How is the class structured? How available is the professor to the students?

Office hour visits. Visit the professor early during the semester. Ask for extra readings on the topic. See how willing the teacher is to give you additional help—especially if you are a sincere and dedicated student. I've had teachers resent my asking for further readings—a very bad sign in my book.

Beyond tests. Watch out for teachers who skip over material or dodge your questions because "you won't be tested on this." If giving tests is the only objective of their class, it's time to drop it.

Comments on papers. The best teachers will make extended comments and suggestions on papers. Those who write only "B+," or just mark punctuation errors are those who are just putting in the time for the paycheck.

Enthusiasm. Look for teacher enthusiasm. Those who like teaching and enjoy their discipline will likely have good classes.

After the class

New skills. Once the class is over, a good way to judge a teacher's effectiveness is by examining the new skills you've gained through the course. This is usually a better measure than just how much knowledge you gained, since


knowledge can be forgotten so easily. See if you are a more able thinker and writer. See if you've acquired skills that you'll need in your future education and profession.

Integration. I believe one mark of good teaching is the ability to integrate a subject into the bigger picture and to make interdisciplinary connection. For example, if you've taken a psychology class, see how much you are able to relate psychology to religion, to science, to anthropology, and even to business. A good teacher will help students make these connections.

Vocabulary. Because vocabulary is such a good measure of intellect, examine how the teacher has helped you use and understand new words. Any new words you have learned usually go hand in hand with new concepts and ways of seeing the world.

Tell others! Once you've evaluated a teacher, let other students know. If the teacher is effective, tell your friends. If the teacher is terrible, broadcast it far and wide. Your fellow students have a \$900-per-semester right to know.

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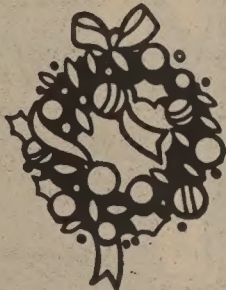
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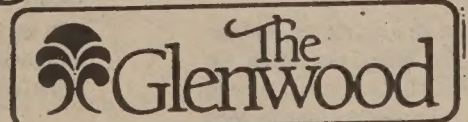
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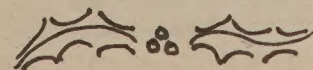
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The Need Beyond Necessity

William A. Wilson
English

Editors' Note: This is a much condensed version of the BYU Forum Address which Professor Wilson gave in August of 1987. The entire address is published in the October 87 issue of BYU Today.

Our economically difficult times and dwindling financial resources, coupled with a back to basics movement in education, have fueled attempts to cut school curricula to the bone and to trim from public programs everything deemed non-essential. Unfortunately, these attempts have too often focused on the practical and the expedient and have unwisely sought to eliminate from our lives that which is most essential—the arts.

Music, dance, drama, literature, painting, and sculpting are not, as many advocates of the basics claim, frills to be sacrificed to financial shortfalls or to increasing demands for computer and technological training. Nor are they, as some tax protestors insist, “nice-ties” or “extravagances” of no enduring significance. They are, rather, imperatives of our human existence, pursuits we must follow in order to be fully human. All of us, therefore, should discover and develop our own artistic talents; we should learn to appreciate the artistic efforts of others; we should broaden our understanding of what the arts are and where they are to be found; we should become strong public advocates and defenders of the arts; and we should do all this not just for the arts themselves but for our own sakes—to develop a keen sense of our own humanity, a sympathetic awareness of the humanity of others, and a resolve to make our world a better place.

It should be obvious that while art may not serve practical ends—that is, for many of us it will not put bread on the table or money in the bank—it is still useful. For in the final analysis, what can be more useful, more worthwhile, more akin to the divine, than satisfying the longing of the human heart for beauty. It is, I believe, this yearning for beauty which distinguishes us from the animals. God has given us intellectual and creative talents he has denied the rest of His creatures. The catch in this, of course, is that we really differ from animals only when we use these gifts; otherwise, we remain beasts.

Art historian Kenneth Ames recently put together an exhibit of American folk art at the Winterthur Museum and called the catalog that accompanied the exhibit Beyond Necessity. This title at first intrigued me, suggesting, as it does, that art comes into being when people who create utilitarian objects move beyond practical need—beyond necessity—and make the objects beautiful for their own sake. Thus a woman who spends days stitching an intricate log-cabin design onto a quilt moves beyond the practical necessity of making a covering that will keep her warm and creates instead an object that will give her aesthetic pleasure. But I have gradually come to understand that Ames's title is more facile than accurate.

Music, literature, drama, dance, and the visual arts come into being not when we move beyond necessity but when we move to a deeper necessity, to the deeper human need to create order, beauty, and meaning out of the disparate elements that make up the uni-

verse. It is this human need to combine words, sounds, colors, shapes, and movements into aesthetically satisfying patterns that did not exist before that separates us most clearly from the rest of the animal kingdom and makes us most like God—for he, too, created order out of chaos. And it is this need, or the satisfaction of it, that explains why all people at all times have had to paint, or make music, or tell stories, or dance—or why they have taken pleasure from listening to or observing the results of these activities. If we ignore this fact; if we neglect the deeper human necessity lying behind the arts as we determine what is *basic* to good education; if we sacrifice the arts to practical courses in school curricula; if we insist on separating the arts from the sciences; if we refuse to fund the symphony, the ballet, the theater, the galleries, the publishing houses; if we regard the arts as frivolous pastimes to be indulged in primarily by people of leisure or means—then we will surely do so at the peril of our society and at the cost of our own humanity. And, as Shakespeare might say, we will have allowed our God-given talent for right reason “to fust in us unused.”

Considering this need beyond necessity, this desire for aesthetic expression common to us all, one has to question the wisdom of legislators who will, in Utah for example, appropriate large sums of money to keep rising flood waters from our highways and so little to the arts organizations that would give us something worth doing once our highways have brought us to town. If there is no worthy employment to occupy our time at journey's end, why are we so eager to take the trip in the first place? And on a larger, national scale, one surely has to question the wisdom of people who will spend billions on weapons designed to mutilate or kill off the species and only a pittance in support of those artistic expressions that give us faith in our human worth and, therefore, cause to carry on.

As we attempt to enhance the quality of our lives, we must seek these artistic expressions not just in the traditional canon of the Western world, but in the creative efforts of men and women everywhere, in all times and places. Behind those verbally artistic expressions I have studied as a folklorist and as a lover of words—written or oral—has lain always that human urge, that deeper necessity, to communicate significant experience and emotion and to influence the surrounding social world through the artistic, and therefore powerful, use of language. The following lines, expressing the struggle to comprehend the majesty of God, were created and have been kept alive by unlettered African Dahomean tribesmen whose medium is oral recitation rather than the written word; but surely no one would find these lines unworthy for that reason.

*The Giver of Life
Placed the sun in great space,
And said: No hand
Shall be the length to reach it;
Though clouds disappear,
And we become a mountain
Immovable and high,
It will not be that the hand obeys not.*

The Giver of Life

please see *Necessity* on page 13

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EDITORIAL

The Superman of Learning

Alan Keele
German

Everyone is familiar with a kind of contest where the lucky winners are allowed to race through the aisles of a supermarket and take home anything they can place in their shopping cart before a buzzer sounds. They exhibit truly astounding energy, resourcefulness, and determination as they scurry about loading up great quantities of the most desirable items in the store.

Now in a certain whimsical manner of speaking, this may be a model for a university education. By their diligence (and for the relatively small entry fee we call tuition) students have won the privilege of carrying away from a supermarket of learning all the knowledge they can load in their heads in four short years or so.

There are some important differences: Whereas a grocery cart can hold only a finite amount, even when loaded by a very inventive person, the human mind expands infinitely to hold everything we can place in it, and more. And whereas the supermarket shelves have to be restocked after the happy contestants have pushed their carts out the door, paradoxically the university's stock-in-trade, knowledge, has grown richer and more abundant for having had energetic, resourceful, and determined students pursuing it and carrying it away, for knowledge is not something that can be placed on a shelf: it exists as it is pursued.

It is difficult, yet still possible, to imagine some people turned loose in a supermarket who did not understand the relative value of items in the store or the object of the exercise. Some might emerge at the end with nothing of real value. They might load up on "junk food" and "empty calories" or on non-edible items such as party napkins. Because of a temporary infatuation with the stuff, still others might limit their acquisition to one commodity (128 jumbo bags of Orville Redenbacher popcorn?) rather than the ingredients required for a balanced intellectual

diet.

Universities try to prevent such mistakes by insisting that every student acquire at least certain amounts of certain kinds of knowledge. Indeed, an important part of what universities try to teach is how and why to acquire knowledge. But the responsibility rests ultimately with each "contestant": what will she or he carry away? If it is less than it could be, what are the reasons the student settled for less?

One reason could be, of course, that students do not realize how much they will grow intellectually during their time in the "supermarket." This causes them to underestimate the carrying capacity of their "shopping cart" and to start out looking for and being satisfied with less. Fear of failure might tempt them to take the easy "aisles" and follow the crowds to the Cocoapuffs. They might worry too much about GPA, forgetting that it is not edible: it is an intangible will-of-the-wisp that will disappear as soon as they leave the store.

Confusion about the nature of a university education as opposed to vocational training ("I'm just here to get a degree fast so that I can get a good-paying job and start making big bucks!") might lead some to race to the exit with the equivalent of a frozen turkey and a copy of the *National Enquirer*. Some go out of their way not to load up their cart by insisting that they "already got lots of good stuff in high school," or that they went to an easier and cheaper "convenience store" and "got a lot of stuff out of the way" before entering the supermarket.

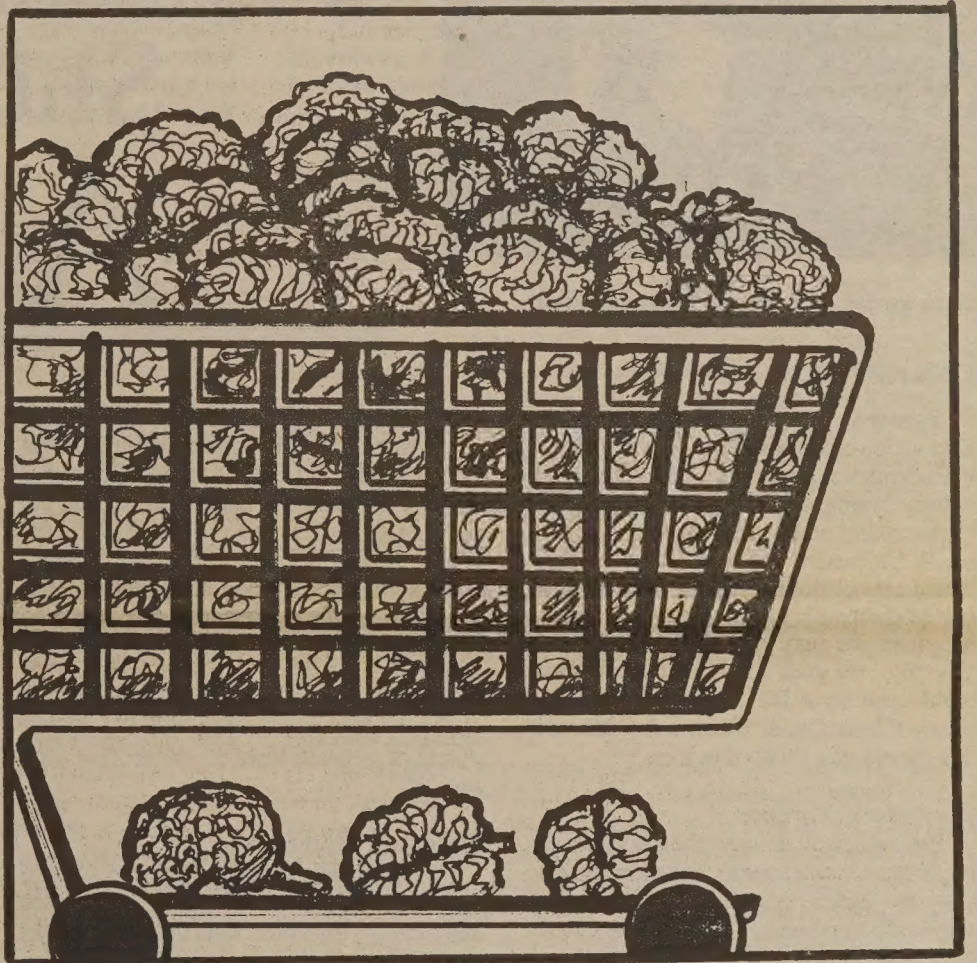
But even if a student makes reasonably good choices in her or his 128 hour baccalaureate work, he or she may have missed out on some of the most important items in the store: each student has at least 70 hours per week (assuming sixteen hours of class with two hours of study for each hour in class and assuming more than eight hours of sleep per day) with which to gain additional educational bonus items or spend in less-profitable ways. The university is a rich store of lec-

tures, concerts, films, discussions, service groups, journal reading, library browsing, art exhibits, college-bowl games. . . the list is endless. But there is also an endless array of distractions (some of which are useful for diversion and relaxation) and it takes an intelligent and motivated student to choose more of the former and less of the latter.

Though its primary purpose is to help supermarket managers offer better products, Ernest L. Boyer's book: *College: The Undergraduate Experience in America* is a most useful guide to students. It helps them get the

very best education from the moment they enter the supermarket until they leave.

Other books, such as Martin Nemko's *How to Get an Ivy League Education at a State University*, offer similar counsel: don't sell yourself short. Don't settle for less. You only have one life, one college education. Be sure you can "grow into it." Will it accommodate your needs later in life? Will it provide a good selection of well-integrated ingredients for an interesting and well balanced intellectual diet which will contribute to a long and healthy life of the mind? Do some comparison shopping. Take along a calculator. Get the very best deal you can. You've already paid your money. You can carry out the whole store. Who said there's no such thing as a free lunch?



SR art by Doug Fakkell

1988—The Year that Generosity was Lost

Eugene England
English

I grew up in the 40s and 50s with unqualified pride in America and Utah. How has it come to pass that this year, for the first time in my life, I have sometimes felt ashamed to be an American and a Utahn?

My sense of pride in America was fostered by our victory in World War II, but especially by our conduct after the war toward our former enemies and the many new nations in the third world. The Marshall Plan, through which we rebuilt Germany and Japan and Italy and made those former enemies into lasting friends, and the large amounts of foreign aid we extended to developing countries in Asia and Africa and South America seemed to me to express a generosity unique in the history of the world. I saw that generosity first-hand when Charlotte and I went as missionaries in Samoa shortly after our marriage in 1953. We observed the great differences between Western Samoa, still ruled despotically and exploitatively by New Zealand, and American Samoa, where our government was unobtrusively giving much to help that island toward independence. Except for McCarthy's brand of hate-filled internal anti-communism, the full evil of which I could not then see, and the racism which was also hidden from most Utahns like me, American politics under Eisenhower seemed remarkably civilized and positive, even bland.

Utah was still a two-party state, with the benefits of respectful give and take and constructive criticism, without rancorous divisions along religious lines. And we were generally proud of our government and its services, especially education, and gladly generous in support of them. Though the people I knew, at Church and generally in Salt Lake City, were relatively poor and the tax rates about the same, I never heard complaints about what government or education was costing us. Church and other public speakers often bragged about our educational achievements as a state—how we often led the nation in various categories like number of prominent people in science or educators or national scholarship winners per capita.

Perhaps it is this heritage that has led me occasionally to feel shame as a Utah Mormon this year. Proponents of the tax initiatives engendered and released a feeling about education and educators that was ugly, even frightening. I heard my profession maligned as the abode of the lazy and wasteful, an over-administrated drain on the economy. Many of those whose children I and others have made significant sacrifices to try to educate made it clear they would rather have even that minuscule part of their incomes they spend on education available to themselves to spend as they will. It shames me that Mormons, whose prophets and ancestors have always made learning central to their religion—even seeing life as essentially a school and looking on what President Kimball

called "education for eternity" as perhaps its central purpose—have now come to see it mainly as something that reduces their discretionary income. It is especially shameful that this feeling has come at a time when, despite our lagging economy, we are all much better off than our uncomplaining ancestors ever were or we were ourselves when we were so proud of our schools just thirty to forty years ago. And the shame is compounded by the fact that, despite the fine united efforts of educational leaders and others that finally defeated those initiatives, those same leaders, including our new governor and even some public college presidents and school superintendents are so intimidated that they unanimously promise there will be no tax increases. They apparently feel that political realities are such that we simply must ignore the terrible needs of our schools, including the danger that the University of Utah will be irreparably damaged by recent cuts and ignore the fact that our present taxes are among the lowest in the nation (1% of assessed value as opposed to 3% in some states). It seems shameful that Utahns do not rise up and insist on paying what it takes to make our schools—our most important single resource—again among the finest in the nation.

But my shame is even greater about our nation—the lack of generosity in its leadership and in the response of the voters.

please see **Generosity** on page 9

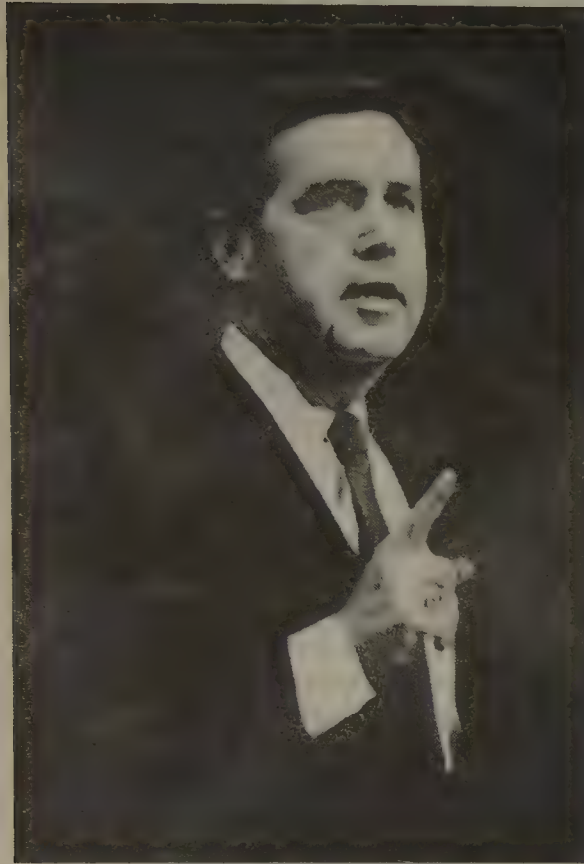


Photo courtesy BYU Public Communications

by Merrill Oates

President Jeffery R. Holland puts forward a vision of the possibilities and potential for academic and spiritual achievements of Brigham Young University in a thoughtful and provoking address given at this year's Annual University Conference. President Holland asks profound questions about what accomplishments we have and haven't made, and where we may have fallen short as a university. He goes so far as to ask if there should even be a BYU sponsored by The Church of Jesus Christ of Latter-day Saints; if there should be a "school in Zion."

Priorities and Purpose

President Holland asks the specific question: Is the effort, expense, and pain brought on by the task of running and directing a Church-affiliated university worth the sacrifice of the Church's limited resources?

In answering this, President Holland reflects on his initial idealistic vision of the unique attributes and potential of BYU, as outlined in his first address at the University Conference in 1980. He questioned how far we have progressed since that date in integrating the two ideals of academic excellence and dedication to the gospel of Jesus Christ.

Holland asks if we have moved any closer to achieving the vitality and competence of true "scholar-saints." This is a high aim indeed, Holland continues, but would God be satisfied with our settling for anything less than lofty aspirations? For "not failure, but low aim would be the greatest indictment of a Latter-day Saint fortunate enough to be at BYU." The experience resulting from the stretching and expanding of ourselves in this grand effort, demanding both our whole body and soul, can bring us to "contemplate the mighty acts of Jehovah in all their variety and glory."

Though history has been notoriously marked by "scholastic tension between the sacred and the profane," Holland's comments reflect an abiding faith in the eventual possibility of all truth being circumscribed into one integrated whole. If that is not "really attainable, then why have a BYU at all?" he asks. If BYU is not capable of achieving the lofty ideas aspired to by diligent scholar-saints, wouldn't it be better for the Church to spend tithing funds more profitably on missionary

work, temple building, or humanitarian aid? On August 22, 1988, President Holland presented an address to the Annual University Conference. What follows is a summarized and paraphrased version of that address. We hope that this article will convey some of the key and salient points of a significant and provoking speech. President Holland asks and answers questions of paramount importance to anyone remotely associated with Brigham Young University. Readers are encouraged to read the complete text of the speech which will be available by mid-December from the university press (contact them at 378-2741. This also includes the full citations to the quotes used by Holland). Holland's speech will appear in two booklets, one of the other speeches presented at the University Conference and a second with President Holland's annual address from both this and the previous year's conferences.

President Holland's Address at the Annual University Conference

Should There Be A School in Zion?

work, temple building, or humanitarian aid?

While privately contemplating these dark questions and evaluating the need for and place of an academic institution bearing the name of a prophet, and maintained by a divinely directed Church, President Holland came across the scriptural injunction "Behold, I say unto you, concerning the school in Zion, I, the Lord, am well pleased that there should be a school in Zion" (D&C 97:3; emphasis added). The answer was clear for Holland, "There has to be a 'school in Zion,' you idiot, because there can be no Zion without it!"

Scriptural Injunctions

The modern scriptures are unequivocal in mandating the need for saints to be learned and aware of the world about them. "The most conspicuous and fundamental reason for a "school in Zion" is plain and simple because it is our theology. You know the verses:

Do the work of printing, and . . . selecting and writing books for schools in this church, that little children also my receive instruction before me as is pleasing unto me (D&C 55:4).

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in . . . things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; . . . a knowledge also of countries and of kingdoms (D&C 88:78-79).

Seek ye out of the best books words of wisdom; seek learning, even by study and also by faith (D&C 88:118).

Study and learn, and become acquainted with all good books, and with languages, tongues, and people (D&C 90:15).

The knowledge gained in the setting of a university is intrinsic to our theology. Ours is a theology which asserts as fundamental the potential of man to one day "know what God knows and to do what God does." With this as a given, can we aspire to less than ambitiously learning all that we can? With spiritual insight and understanding we must work to integrate the knowledge acquired and "circumscribe all truth into one great whole."

And Brigham Young Says

And what of Brigham Young? President Holland turns the attention of his speech from

scriptural injunctions to the words of the prophet Brigham Young.

"What are we here for?" Brigham asks, and answers. "To learn to enjoy more and to increase in knowledge and in experience." "The object of this existence is to learn," he taught. President Holland cites a number of other quotes by President Brigham Young on the need for learning and understanding:

How gladly would we understand every principle pertaining to science and art, and become thoroughly acquainted with every intricate operation of nature. . . . What a boundless field of truth and power open for us to explore! We are only just approaching the shores of the vast ocean of information that pertains to this . . . world, to say nothing of that which pertains to the heavens (JD 9:167).

And when we have lived millions of years in the presence of God and angels, . . . shall we then cease learning? No, or eternity ceases (JD 6:344).

We shall never cease to learn, unless we apostatize. . . . Can you understand that? (JD 3:203).

After suitable rest and relaxation there is not a day, hour or minute that we should spend in idleness, but every minute of every day of our lives we should strive to improve our minds and to increase [our] faith [in] the holy gospel (JD 13:310).

This is the belief and doctrine of the Latter-day Saints. Learn everything that the children of men know (JD 16:77).

Every true principle, every true science, every art, and all the knowledge that men possess, or that they ever did or ever will possess is from God. We should take pains and pride to . . . rear our children so that the learning and education of the world may be theirs (JD 12:326).

Mothers, . . . we will appoint you a mission to teach your children their duty; and instead of ruffles and fine dresses to adorn the body, teach them that which will adorn their minds (JD 14:220-21).

Whatever duty you are called to perform, take your minds with you, and apply them to what is to be done (JD 8:137).

I have seen months and months in this city when I could have wept like a whipt (sic) child to see the awful stupidity of the people (JD 2:280).

Accompanying the presentation of Holland's speech is the first of a series of articles to run in Student Review, which follow up on the President's petition for a community of discourse revolving around the issues brought up in Allan Bloom's controversial book, The Closing of the American Mind. These articles, written by faculty and students, will respond to Bloom's commentary on the failings of higher education in America. This series, initiated here by assistant professor of political science Ralph Hancock, will continue through next semester. We encourage others to submit responsible commentary and divergent perspectives on this issue and hope that all members of the university community will reflect on the questions posed by President Holland regarding the content of Bloom's arguments. We encourage response with letters and articles.

All our educational pursuits are in the service of God, for all these labors are to establish truth on the earth, . . . that we may increase in knowledge, wisdom, understanding in the power of faith and in the wisdom of God, that we may become fit subjects to dwell in a higher state of existence and intelligence than we now enjoy (JD 13:260).

It is the business of the Elders of this church . . . to gather up all the truths in the world pertaining to life and salvation, to the

laid the foundation of this university. He states that our objective and need is to put "our learning in the context of the eternal." Our scholar-saints educated in the world need to bring the wisdom of men and the spirituality of God together, to "integrate, and give some sense of wholeness, some spirit of connectedness to great eternal truths." Our crisis today, Holland indicates, is that higher education has perpetuated "dividedness, separateness, departmentalization, specialties, and subspecies

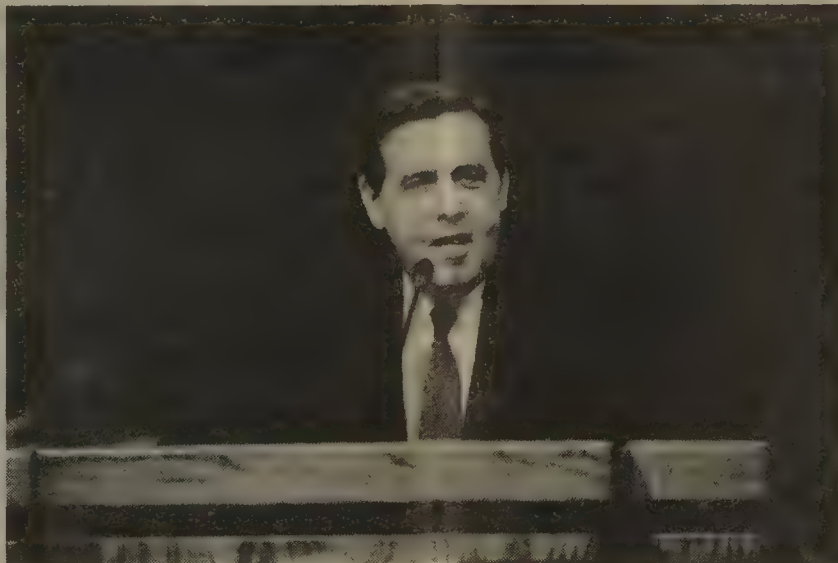


Photo courtesy BYU Public Communications

Gospel we preach, to mechanism[s] of every kind, to the sciences, and to philosophy, wherever [they] may be found in every nation, kindred, tongue, and people, and bring it to Zion (JD 7:283-84).

All science and art belong to the Saints (JD 10:224).

[They must] rapidly collect the intelligence that is bestowed upon the nations, for all this intelligence belongs to Zion. All the knowledge, wisdom, power, and glory that have been bestowed upon [all] the nations of the earth, from the days of Adam till now, must be gathered home to Zion (JD 8:279).

Expectations of God and Integrated Truth

President Holland moves on to the pragmatics of what we should be doing now to live up to the expectations of God and others who

please see **Holland** on next page

Comment on Allen Bloom

The Closing Of BYU's Mind?

Relativistic "Openness" and the Mission of a School in Zion.

by Ralph Hancock

Poitical Science

President Holland's address of August 22, "A School in Zion," was a profound and courageous speech. As a relative newcomer to BYU, I was not only moved but quite startled by the seriousness and boldness of Brother Holland's tackling of the very basic question, "should the Church even have a university at all?" Rarely do we hear persons whose lives and livelihoods are bound up with an institution question the very *raison d'être* of that institution. We do not expect the president of Morton Thiokol to devote his annual report to a consideration of the question whether the Space Shuttle program really makes sense, or the CEO of Nintendo to reflect publicly on the significance of the widespread addiction of 10-year-olds to video games. President Holland's speech went beyond the call of duty by challenging all of us to rethink our duties as members of the BYU community. He has given us more to think about than we had a right to expect - and probably, alas, more than we are ready to accept.

Holland's Challenge

Some cynics will already have noted that the answer to the bold question "should there be a school in Zion" was, after all, "yes." But we should not be comforted by this answer, for on close inspection it intensifies the challenge of the question. The school that there should be in Zion is not the school that we are. President Holland has not only articulated a sublime vision of a school of "gathering, uniting, learning," and of "community, cleanliness, communion;" he has also taken the equally essential and infinitely more hazardous step of pointing out with some precision just where we fall short of this vision. Whereas we are called to look beyond information to knowledge, and beyond knowledge to wisdom, in fact "we find it very hard to transcend our departments and specialties." Whereas our mission is to "sort, sift, prioritize, integrate and give some sense of wholeness, some spirit of connectedness to great eternal truths," we rush rather to ape the shallow sophistication and facile skepticism of the academic establishment. The world as well as the Church display an urgent need for a "city set on a hill," a fertile intellectual community exhibiting the complementarity of Truth and Goodness; meanwhile, on the lower slopes of this hill, we delay our march upward to gaze with envy at those below who climb over each other to contest territorial rights to some bog or patch of desert.

As if this challenge to the conventions of disciplinary specialization were not bold enough by itself, Brother Holland refers the listener or reader to Allan Bloom's *The Closing of the American Mind*, which has something to offend just about everyone. In the last eighteen months Dr. Bloom, of the University of Chicago, has experienced diverse thrills rarely attained by commentators on old books such as Plato's *Republic* and Rousseau's *Emile*: first he became famous among intellectuals as the author of a devastating (and best-selling) critique of the American mind; then he became infamous in the same circles as it began to dawn on some that the mind in question was theirs. As Holland notes, Bloom accuses American higher education, that is, "you and I . . . of closing minds, of failing democracy, and of impoverishing souls." Apparently Brother Holland is not sure Bloom is wrong, for he asks us to resist our instinct to "hunker down deeper into our departments;" he invites us to come to terms with the indictment.

What is the substance of Bloom's charges against American higher education? Let me attempt a brief overview of a rich and often difficult argument. In his introduction, "Our Virtue," Bloom argues that a virtue called "openness" has replaced the traditional American belief in natural rights. The foundation of our vaunted "openness" to all beliefs, values, and cultures is a dogmatic relativism that has "extinguished the real motive of education, the search for a good life. . . . Thus what is advertised as a great opening is a great closing." We begin with the assumption that our present views and tastes are as good as anyone's, and thus that we have nothing of any fundamental significance to learn. Thus "the unrestrained and thoughtless pursuit of openness . . . has rendered openness meaningless." By denying the possibility of rational inquiry concerning good and bad we "suppress true openness." We are open to everything only because we take nothing seriously.

Founding in the Classics

In Part One, "Students," Bloom traces the effects of this relativistic openness as exhibited in the souls of students he has taught at some of the more prestigious American universities. The picture is not a pretty one. The grounding in at least the Bible and the essentials of the American constitutional tradition, which young Americans used to receive in their families, has been expelled by the new ideology of openness, and students enter the university naked and alone, ungrounded in any serious

tradition. The place of books has been taken over by a rock music that taps the rawest youthful passions, passions which might otherwise have been directed towards higher endeavors. No less than drug addiction, this rock addiction renders students deaf to "what the great tradition has to say." The sexual revolution and the radicalization of the idea of equality have destroyed what were once regarded as natural bonds between people and snipped "the golden thread linking eros to education." The student's longing for wholeness is sated before it can learn to reflect on itself. Education for such students cannot concern the meaning of life, but only the necessity of making a living.

German Philosophy and American Sophistry

In Part Two, "Nihilism, American Style," Bloom investigates the sources of this impoverishment of the American soul, this "easy-going nihilism." He finds them in Germany. The philosophy of value-relativism was articulated most profoundly in the philosophies of Nietzsche and Heidegger, imported to America by the likes of the sociologist Max Weber and the psychologist Sigmund Freud, and then popularized and grafted on to a political program by the activism of the New Left in the 1960s.

But a curious transformation of these teachings occurred in transit from the Old World to the New. What were anguished questions and profound problems in Europe became easy answers in America. Nietzsche wondered whether human civilization was possible without belief in transcendent realities; Americans answered, "no problem," and promptly began to glorify their trivial ways of life as "life-styles," their unconsidered opinions as "values," their prejudices as "ideologies," and their rabble-rousing as "charisma." Rather than confront the threat that relativism posed to morality, Americans with amazing nonchalance simply interpreted nihilism as moralism and made relativism their new dogmatism.

To rise above this debasement of the soul and of civilization as a whole it will be necessary, Bloom thinks, to recover the serious questions by retracing our steps through the great tradition of Western philosophy.

Ancients and Moderns

Bloom attempts a contribution to such a retracing in the third and final part of *The Closing of the American Mind*, entitled "The University." The story of the university is central to the story of modern civilization, because it is the temple of reason in a civilization based upon reason: "The academies and universities are the core of liberal democracy . . ." Whereas the ancient philosophers never expected anything better from the public than a fragile tolerance of their subversive questioning, modern philosophers, taking their lead from Machiavelli, have dared to lead and transform society by advertising the material benefits of the rational conquest of nature. In return for public support for the life of reason (largely embodied in the modern university), the modern rationalists promised health, safety, and indefinite material progress.

This agreement between reason and society lasted for about two centuries. It began to collapse early in the twentieth century, mainly because philosophy itself could no longer uphold the terms. With Nietzsche and Heidegger, "reason itself is rejected by philosophy itself." This rejection is represented in Heidegger's support for the Nazis; he forsook the idea of the university as a temple of reason and put it at the service of a radical political movement. Unfortunately, this abandonment of reason pervades the contemporary west. In particular, the German tragedy was repeated as farce in the American university of the sixties: "No longer believing in their higher vocation, both gave way to a highly ideologized student populace," a populace stirred by the relativistic dogma of "value commitment."

The Disintegration of the University

In his final chapter Bloom describes what remains of the temple of reason that declared intellectual bankruptcy in the sixties. It is here that Bloom most pointedly accuses the contemporary university of failing to educate its students, the accusation forwarded to the BYU faculty by President Holland. Certainly there is no warrant for attributing the details of the indictment to

please see **Bloom** on next page

Holland from previous page

purpose, and objective to which every part of the BYU community should be directed. Such concerted effort will, President Holland believes, come to create a place for students to "not only love the truth and gather it, but to organize and integrate it as well." And in this process of integration, they will become "even-balanced souls."

On Bloom and Closed Minds

Those who Holland cites have whole-heartedly agreed to the virtue and worth of creating such a community of "even-balanced souls," but the pragmatics and practicalities of achieving such a mammoth achievement still need to be negotiated. Though Holland refrains from advocating Allen Bloom as one who has the solutions or the answers to the grand challenge before us, he does suggest that Bloom has at least identified the questions which show us where our problems are.

The Closing of the American Mind: How Higher Education Has Failed Democracy and Impoverished the Souls of Today's Students, is the book through which Allen Bloom poses a harsh and biting indictment of failed American educational institutions. Holland brings our attention to these accusations of failure through a series of questions asking the university community: What, has Bloom really said? and, Are either his conclusions or assumptions valid? To answer these questions, Holland requests thoughtful contemplation and response.

These are the questions President Holland asks:

The author says the book is "a meditation on that state of our souls." Does it succeed?

Is, as he says, the crisis in the university "the profoundest crisis" modern nations face? Why?

What of his argument that the U.S. Constitution is something more of moral order than of rules of government?

Does he believe science can or cannot deal with issues of "the good"?

Is every Frenchman—and perhaps every human being anywhere—born either Cartesian or Pascalian, and why on earth would it matter?

What of the principal tension in Bloom's book, that of freedom vs. openness? Do such distinctions amount to anything?

How does he feel about the home and family? Would Latter-day Saints generally agree or disagree?

How does he feel about psychologists and psychoanalysis? Do they rank higher or lower than economists and economics? Does he have the slightest idea what he is talking

We need to fuse gospel insights and gospel perspectives into every field and discipline of study.

about in either field?

What distinctions, pro or con, does he give to phrases like "moral instinct," "moral reasoning," "moral training," "moral education," and "moral action"?

Why does he say it is easier to grasp the condition of a student's soul in the Louvre than in a university classroom? How so?

What course at the university is most likely to give a student "the lasting image of a perfect soul"?

What role does music play in what the author calls "the one regularly recognizable distinction between the educated and uneducated in America"?

What is the unique significance the author gives to the word *modesty*, and how does it reflect on a fictional character like Anna Karenina or a real one like St. Augustine? (See Alan Bloom, *The Closing of the American Mind*.)

A Community of Faith

Holland further petitions all of us to read and respond to Bloom's critique, creating in our university a discussion and exchange of ideas across the disciplinary lines, in effect creating that earlier mentioned and aspired to community of discourse. Discussing this book together we could develop a true community and "cultivate [a] larger sense of connectedness and community" rather than the specialization we have become accustomed to. Even if we can satisfactorily argue against the statements of the book, I suspect that the greater design in Holland's asking of these questions is that it will at least get us talking.

SPECIAL SECTION

President Holland returns to the theme of developing integrated knowledge and community, advocating the "fusing of gospel insights and gospel perspectives into every field and discipline of study." He quotes from a letter written to him by Eugene England.

We need—without arrogance but with energy and daring—to try [to] integrate faith and scholarship in our writing and in our teaching and improve it until it stands on its own

*Why have "a temple of learning"?
How dare I ask Why? So that
Satan cannot overthrow us.*

merit. . . . We especially need to get over merely trying to imitate others or win their approval. We ought, to more fully find a way, a unique way, to combine the best of traditional scholarship with the religious and moral questions and perspectives intrinsic to that scholarship and to the restored gospel. That ought not to be an avocation but a central part of our scholarly work.

To close, President Holland speaks of the symbolic nature of a "school in Zion." Quoting from Elder John A. Widtsoe, he says:

The whole of life is education. . . . No wonder, therefore, that in the correct philosophy of life, schools and other devices for the training of man's powers are foremost. Education is and must be carried onward fully and abundantly in the Church of Christ. The support of education is, indeed, one test of the truth of the Church.

An Undergraduate Mt. Everest

President Holland reiterated the need for this university to be a "world-class undergraduate teaching university" and to be "a lot smarter and a lot better than we are now." That means serious and significant scholarship, but does not imply that we will be, or even want to be "a great research university as the nation defines research universities." Our teaching endeavors must be at the core of our effort to achieve our undergraduate excellence. Courses must be "exciting, demanding, stretching, challenging, well-organized and well-taught" if we are ever to achieve the stature of a Mt. Everest in the undergraduate world.

Nibley's Advice

As a final reminder of the obligations of our calling, the legacy of our visionary founders, and the potential of our accomplishments if we reevaluate ourselves and the university in the light of the criteria which President Holland has outlined, he quotes from Hugh Nibley's praise of the university's name-sake.

[We are] only too glad to settle for the outward show, the easy and flattering forms, trappings, and ceremonies of education. . . .

As a result, whenever we move out of our tiny, busy orbits of administration and display, we find ourselves in a terrifying intellectual vacuum. Terrifying, of course, only because we might be found out. But that is just the trouble: having defaulted drastically in terms of President Young's instructions, [some of us] stand as a brainless giant, a pushover for any smart kid or cultist or faddist or crank who even pretends to have read a few books. . . . We . . . stand helplessly and foolishly by dangling our bonnet and plume while hundreds of students and missionaries, [hundreds] of members and enemies of the Church alike, presume to challenge and reject the teachings of Joseph Smith on evidence so flimsy that no half-educated person would give it a second thought. . . . No one has ever told them what it means to lay a proper foundation essential to any serious discussion of the things they treat so glibly and triumphantly.

Whether we like it or not, we are going to have to return to Brigham Young's ideals of education; we may fight it all the way, but in the end God will keep us after school until we learn our lesson.

Holland closes with a summary of his purpose:

Gathering, uniting, learning. Community, cleanliness, communion. One in feeling and sentiment and purpose—a basin, a circle, a bond. Humility and service. Strong faith and order. The house of the Lord. A school.

Why have "a temple of learning"? How dare I ask Why? I will tell you why: "so that Satan cannot overthrow us, not have any power over us here." Remember: "The glory of God is intelligence, or in other words, light and truth. [And] light and truth forsake that evil one (D&C 93:36-37).

Bloom from previous page

Holland himself, and much less for identifying Holland with Bloom's brilliant and learned but decidedly controversial reading of philosophy and its history. But it is clear from Bloom's last chapter and from Holland's speech that they are targeting a common enemy: thoughtless specialization. "The university has to stand for something," (337) Bloom writes, it has to have a vision, it has to know what it means to be educated. But the contemporary university does not; it is powerless to contain the incentives toward specialization offered by the various particular disciplines and subdisciplines. Thinking about the whole—sorting, sifting, prioritizing, gathering, uniting—is simply not what today's professors are paid or praised for. And so they do not regard it as serious business.

The unsurprising result is that students are dispirited; any spark of interest they might have had in the development of higher faculties is quickly smothered. Most of them learn to submit more or less patiently to "the imperial and imperious demands of the specialized disciplines unfiltered by unifying thought." (337) And since the university in no way informs or elevates their idea of what makes life good, students can only have as much "fun" as they know how until they are given the credentials necessary to make a living. If they succeed at this, then they can look forward as grown-ups to being able to afford still more fun, at least as long as the taste for it endures.

Philosophy and Faith

There are, of course, differences between Holland and Bloom. Whereas there is no higher temple than the temple of

*Bloom and Holland are targeting
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reason for Bloom, a school in Zion must work to integrate rational insights with revealed truths. Bloom respects the seriousness of religion when compared to facile relativism, but finally disdains it from the lofty perspective of the bold tranquility of pure philosophy. He may exaggerate the distance between faithful reverence and philosophical wonder or contemplation, as well as the continuity between the contemplative philosophy of the ancients and the world-transforming theory of the moderns.

I would not be so eager as Bloom to reduce the American founding to the reductionist theories of the Enlightenment. Nor would I find it so paradoxical that Nietzsche's desperate effort to revive a sense of rank or greatness was trivialized in contemporary value-relativism—no more can be expected, however intense, learned, or refined Nietzsche's anxiety, once he repudiates all eternal standards of greatness. In his apparently complete satisfaction with the life of pure philosophy, his delight in the profundity of the perennial questions, one sometimes gets the impression that Bloom is not only properly skeptical of but positively indifferent to any possible answers. It is thus not clear that Bloom's openness fully escapes the closedness he so eloquently deplors.

Visions of the University

However this may be, President Holland has directed our attention to a challenging view of higher education that we ignore at the peril of our mission as a school in Zion. Bloom's critique of the facile and dogmatic relativism that dominates the educational establishment should embolden us to develop an alternative, a distinctive vision of the proper mission of the university. Such a vision would not only be respected by thoughtful outsiders such as Bloom himself, but warmly embraced by Latter-day Saints within and without the University who look to us for guidance in integrating the knowledge of the world with what God reveals.

The Closing of the American Mind can teach us not to be intimidated by the smug purveyors of easy-going nihilism, the "secular fundamentalists" (as a friend of mine calls them) who insist that we define open-mindedness as agreeing with them. It can liberate us from the reverse parochialism of Mormon "intellectuals" who underestimate the difficulty of true openness to the serious questions of life and seem to believe that to prove their intellectual distinction it is sufficient to show contempt for ordinary members or for certain "authorities." If our interest is in the wholeness of truth, then we will not be satisfied with the status of intellectuals, much less envious of the cheap thrills of the mere anti-anti-intellectuals who seek our praise. Being just clever enough to offend the simple beliefs of people who are not is not a goal worthy of a school in Zion.

EDITORIAL

Generosity from page 7

We have just elected a President—the leader of the “free world,” as we say—not on the basis of his statemanship, his positive programs for alleviating the poor and oppressed in our own nation, for reducing the unimaginable budget deficits we are bequeathing our children, or even for responding to the unprecedented new developments in the Soviet Union and its satellites that seriously promise, for the first time, an end to the cold war and nuclear confrontation. No, as Bush’s own campaign manager, whom everyone recognized as having set the agenda of “hot-button issues” that put Dukakis on the defensive and defeated him, unabashedly bragged, “Most of the swing voters are ‘aginners’—they tend to vote according to who’s on their side against the common enemy.”

And who was that common enemy. Well, it was mainly Willie Horton, the black sentenced to life for murder who was (certainly wrongly) allowed to participate in a (generally successful) weekend furlough program intended for prisoners at the end of their terms—and went on a rape spree. The ads which hammered home that story made Horton what *Time* rightly called “Bush’s most valuable player.” But what is shameful is that those ads not only appealed to our proper concern for crime but also to our racial fears. In this campaign our next President, in order to win, reverted back to something of what he was in 1964, when he voted against civil rights laws

against segregation. And what is even more shameful is that Dukakis, trying to reach out to the Reagan democrats, who shifted partly because they saw their party as becoming too “liberal,” too much the party of blacks, ignored his own black supporters, downplayed the Jackson appeal and visibility, and failed to counter-attack on the Horton ads.

This was just one part of perhaps a larger shame—that the Republicans (my own party!) this year reached new depths in one of the most unpatriotic political acts in our pluralistic, two-party system, that of calling one’s opponents unpatriotic. Bush himself is certainly a traditional liberal by any proper definition of the term (remember in another campaign when he called Reagonomics “voodoo economics” and positioned himself well to the left of his present mentor). But this year he turned an honorable descriptive label, a respected part of our traditional political dialogue, into the “L” word. Our Constitutional system depends for its very life on a civil give and take between parties and points of view which accepts all peaceful factions as acceptable. But this election was won by an appeal to “aginners” that identified the common enemy, not as poverty and homelessness and waste—or even the communists—but as those who disagree with us, those who are thus “out of the mainstream of American values.” It is destructive, divisive—shameful—to talk that way, certainly no basis for building a “kinder, gentler” nation. But, again, Dukakis accepted those shameful parameters, set by the Republican “handlers,” and, in

his own effort to “win,” left unchallenged the destructive dirtying of an honorable word and the even more destructive politics of fear.

Most shameful of all perhaps is that my own brothers and sisters in Utah joined this fearful chorus: Orrin Hatch, in the heat of the campaign, said essentially that the Democrats, because they champion the rights of certain minorities, were unAmerican, out of the mainstream—and thus he appealed to our basest fears and most undemocratic traditions. Letters to the *Deseret News* openly called Wayne Owens unpatriotic simply as an obvious consequence of his being a liberal Democrat. By the end of the campaign I had the increasing feeling that to be accepted as part of mainstream America, I mainly needed to be suspicious of any Russian or PLO peace efforts, against any efforts to rehabilitate criminals but also against any efforts to control even the guns and bullets useful only for killing people, against any extension of minority rights—that is, essentially illiberal and ungenerous.

In my ward’s Sacramento Meeting, just before the election, a good sister prayed that we might choose leaders who would “carry on our great traditions as a generous nation.” I have yet seen no evidence that her prayers were answered—perhaps they could not have been given the options. I pray with all my heart that they yet may be answered by a change of heart—in Washington and in Utah.

Necessity from page 8

*Placed the sun in the heavens
And said: No eye
Shall have the cunning to see within;
Though clouds disappear,
And we become a mountain,
Invisible and high,
It will not be that the eye obeys not.*

As I pondered these lines, my thoughts moved back across the years to a young Finnish scholar-patriot, Carl Aksel Gottlund. On October 9, 1815, on a hunting trip near his home in central Finland, Gottlund asked some of the local men accompanying him to sing—they were in a boat rowing across a lake. He described what followed in this way:

*I asked them to sing for me to pass the time.
Then from the bow of the boat, Torvelainen
began to raise his voice against the wind, so
that the boat shook. He sang the old forest
songs which were formerly sung as men left to
hunt bear. The beautiful words and his clear
voice, not in a childish but heroic tone, so
affected my young mind that I began to cry. . .
Now for the first time I comprehended the
beauty and gracefulness of the Finnish lan-
guage and discerned in my heart an emotion
that words cannot explain.*

Forty-five years later, in 1860, the Russian scholar P.N. Rybnikov, crossing Lake Onega in northern Russia—not far, actually, from Gottlund’s home country—was forced to take shelter from a storm on a small island. There he heard a *byliny* singer (a singer of Russian heroic songs) and, much like Gottlund, was moved to tears by the beauty of the performance. Surely there was no question in the minds of Gottlund and Rybnikov that what they were hearing was literature, powerfully and artistically performed.

I have not had an experience quite so dramatic as these, but I have on numerous occasions been as moved by witnessing skillful folklore performances as I have by reading the works of *belles lettres* that I teach in literature courses. From my fellow Mormons, from western ranchers, from members of immigrant groups, and from others I have collected remarkable narratives and songs that have made me laugh, made me angry, and, yes, sometimes moved me to tears. More important, this lore has had the same impact on the narrators

and singers to whose lives it directly relates and from whose experience it develops. In his Nobel Prize acceptance speech, William Faulkner argued that it is the privilege of the creative writer

to help man endure by lifting his heart, by reminding him of the courage and honor and hope and pride and compassion and pity and sacrifice which have been the glory of his past. The poet’s voice need not merely be the record of man, it can be one of the props, the pillars, to help him endure and prevail.

That is equally true on the Shakespear-ean stage, in one’s private encounter with *Moby Dick*, on a rain-swept island in Lake Onega, among rude Finnish fishermen, or among beleaguered ranchers coming to terms, through the fictive world they have created in their lore, with pressures that might otherwise be their undoing. To treat the folk performances as anything less than literature would be to demean the performers and to deny the artistic integrity of their narratives and songs—narratives and songs which, like all good literature, both instruct and delight and evoke in us both pleasure and pain. To ignore works like these, which we will probably not find on anyone’s list of required cultural masterpieces, would be to impoverish our lives and diminish our sympathetic understanding of our fellow human beings.

I return now to where I began. I hope that each of us will resolve to discover in ourselves the deeper necessity, the artistic yearning, which separates us from our animal friends and which, properly used, will remind us of our divine origins. I hope that we will attempt to discover similar yearnings both among those around us and among those from cultural traditions different from our own. I hope that these discoveries will lead us to a greater sympathy for others and a stronger commitment to their well being. And I hope that we will do all we can to develop an atmosphere in which the artistic endeavors of all people can be satisfied and in which the arts in general will flourish.

About 180 years ago the poet William Wordsworth stood on Westminster Bridge, watched the morning sun break over London, and was moved by “all that mighty heart” of the still slumbering city. It is all that mighty *human* heart I have spoken of

today. I have sensed its presence not in slumbering cities but in women and men from an ancient stone carver down through the ages to the present day—women and men who move beyond the necessities of daily living to create those essential works that lift my spirit and ennoble my life. Whatever else we do, we must recognize that the same God is father of us all and that the worth of every soul is equally high. We must, therefore, never fail to recognize and honor all the artistic murmurings of the human heart; we must see that heart as

equally important and equally inspiring in all ages, past and present; and we must hear its beating in all places, among all peoples.

And then we will comprehend what my dog will never understand: we will discover what it means to be human. But more than that—maybe, just maybe, we will rise above our animal natures and make the world a better and more beautiful place—that is, we will actually become human.

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García Márquez's *Love in the Time of Cholera*

by Thomas F. Rogers
Russian

I have never cared to visit the lands to the south of us. The accounts we regularly receive of conditions there have led me to believe that I would find the squalor, the poverty, and the political strife too depressing. From a distance I have viewed those countries with the same suspicion, even disdain with which, I sense, an even greater number of North Americans regard, say contemporary India. When, that is, they ever give India a second thought—which is quite seldom.

For this reason, as much as any I suppose, I have never cared to study Spanish, even though a half dozen other essentially Third World languages—like Serbo-Croatian, Hindi, and Bengali—have relentlessly drawn me to them, to their territory, and to those who natively speak them. I have never been more enchanted or at peace, for instance, than in India.

Gabriel García Márquez's magnificent recent novel, *Love in the Time of Cholera*, has, as much as anything else, caused me to reassess my life-long indifference, if not aversion, to what lies south of our border. Together with his earlier international best seller *One Hundred Years of Solitude*, Márquez's prior fiction—largely stories—already earned him the 1982 Nobel Prize for Literature. Sampling that impressive corpus, I was duly impressed, but felt that its pace-setting style—a mixture of mundane, often sordid detail with the most lyrical, even surrealistic flights of fancy, called magic realism—was not for me.

For me it took Márquez's latest novel to be brought so completely under the author's spell. This is due, in part I feel, to its far more subtle treatment of supernatural phenomena. Only twice, in fact, does a hint of such, briefly and ambiguously intrude—both times in the consciousness of the novel's heroine and in the person of another female figure: first in her early womanhood with the appearance of a voodoo-ized doll which, bursting out of its clothes, visibly grows in front of her; later, as during a river cruise, she observes a woman in white waving from the shore, about whom the ship's captain off-handedly remarks that this is the ghost of a drowned woman, in turn bent on luring ships off-course and to their destruction.

The perhaps principal difference between this and Márquez's prior novel is its deeper and more nuanced exploration of its characters. It dazzles us less with a titillating onslaught of unexpected, even freakish events and deeds. The novel is a compendium of various manifestations of and psychological responses to love. It retrospectively traces these from youth to advanced age in each of three protagonists, who are already septuagenarians or octogenarians at the novel's outset. Its setting is a Caribbean port during a span of over fifty years from the latter nineteenth century into the early decades of our own.

The novel's first chapter recounts the remarkable death of one of these protagonists, the renowned local citizen, now in his eighties,

Dr. Juvenal Urbino de la Calle. His death is remarkable because, couched in the most profound religious imagery, death is by itself powerfully evocative of what drives every man to venture in life and of what, by the same token and perhaps unavoidably, leads to his demise. Urbino dies while climbing, then falling from a ladder in an attempt to capture his escaped parrot. This bird had come to him blaspheming from the hands of sailors, but he taught it to sing and discourse in the most civilized languages, including sacred Latin.

Urbino's final, reckless gesture of self-assertion proves futile. But what is this bird for whose sake the good doctor forfeits his very existence, if it is not that Spirit—both profane and sacred—which for a time lifts each man's gaze, however nostalgically, to the heavens?

The novel's most poignant and steadily developed relationship is that between Urbino's wife and the man who, even before her marriage and for over half a century thereafter, has—like some medieval knight and despite both the numerous other women in his life and her consistent rejection of him—remained devoted to her. Her resistance, for the most part, to both men—both before and throughout her marriage—contrasts with that marriage's respectable conventionality and, ironically, the meaningful accommodation and life-long companionship it affords both husband and wife. It is, one senses, a complex, but not uncommon relationship.

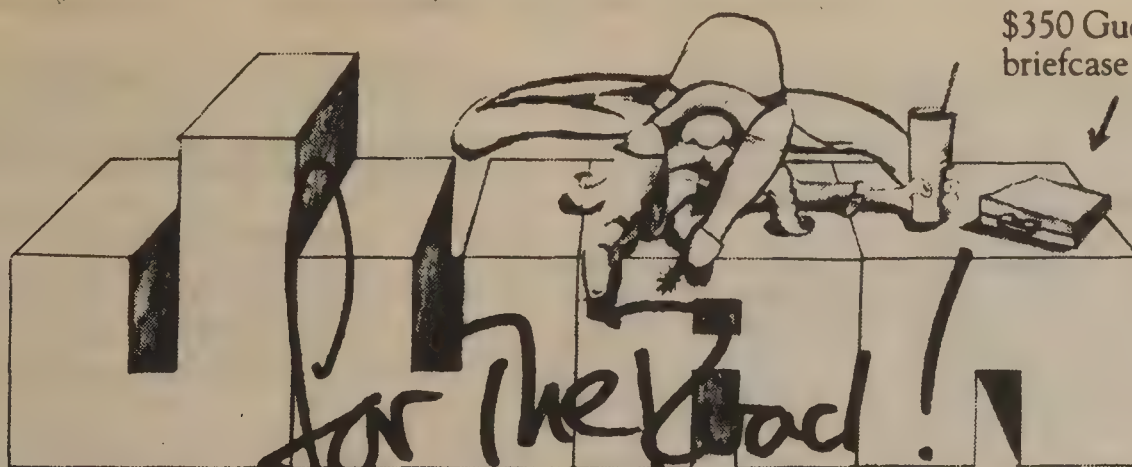
In his long waiting and as a victim of

mostly unrequited love, the triangle's third member, the river boat official Florentino Ariza, experiences the gamut of frustrating illusions, hopes, disappointments, fears. In his person desire's precious agony truly attests that "the symptoms of love were the same as those of cholera." The novel's wistful ending finally brings Florentino and his beloved, now widowed Fermina together—but not until both stand decrepitiy at death's door. The long anticipated reunion seems nevertheless worth it, and the surprising contribution of dreaded cholera, which constantly hovers in the background, to what is finally a romantic if not comic ending is both affirmative and delightful.

The novel's perhaps most significant and distinctive feature is the way it traces the inner life of the aged. Its great revelation for all but those of its readers who are themselves senior citizens: our private aspirations, caprices and ecstasies are no different, no less intense and willful than when we were young; and those still foolish or stubborn enough to act on them remain young forever.

Love in the Time of Cholera is indeed magic in all that, if we are honest, it manages to tell us about ourselves. It would require a shelf full of insightful textbooks on psychology to teach us all there is to learn about ourselves from Márquez's novel. Even Charles Lindberg and Joseph Conrad get in the act. It's a testimonial to the Nobel Prize jury, a great and wonderful read.

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Three Poems

by Bruce Jorgensen
English

Poem in Lieu of Letters Either Way

When winter comes he wants
to call Help. Clouds gusting up,
wind flat through his coat,
shake him like the heaped disquiet
of silence prolonged.

Home at noon for mail, he finds
box and hallstand empty,
walks back to class studying
salutations of flakes dissolving
in sunlit air.

Wind undercuts the day
so it washes out like soft
roadbed by a creek to drown
four cars before crews set
barricades blinking.

He drove east to country
so green-shining he thought of long
days ending there. It was warm.
Now air abandoned by heat,
by quiet, knocks

at his dark window. Clearing
his desk, his typewriter, he sits
to tap letters. But not
to one. He hears his clock
stop at six-thirty.

Thinking of the End in Fire

If leaving branches wither
in some confusion of hard weather

If the last quick sparrow should fall,
his fine brown inlay, his inquiring call

If the last child should stare
gasping into burned and blinding air

If the last grass should go

Reprinted from *BYU Studies*, Winter 1985.

A Prayer at the Solstice

Dead of winter,
Dead of night,
Neither center,
Left, nor right.

Teach me error
Within reason;
Stay me with terror
Out of season.
When I have most,
Whirl it as dust.
Salt be the taste
Of all I love best
In earth, and rust
Be the iron I trust.

In my distress,
Bless me to bless
On urgent water,
Gone oar and rudder,
Still me this rest:

Break me to Christ.

Reprinted from *BYU Today*, Dec. 1976.

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My Home State of Nevada

by Darrell Spencer

English

I was coming in, and she put the door in my face. She was coming out. The door was glass. She said, "Thank you." But she'd done the work.

She had a birthmark on her neck. It looked like my home state of Nevada.

So, I followed.

I galloped.

I said, "Wie gehts?"

She studied the sidewalk, me, the trees, the sky. She said, "Tres bien."

I thought, A multilingual family.

I could have said, I could have said, I could have said, and if I had, she'd have raised a curtain of anger. I said, "God, I'm hungry. Lunch?"

We ate. We had children. They spoke Chinese, Portuguese, Pontiac, French, Russian, German. They went away, and they became Mormons.

With each birth her birthmark diminished until it was a red dot the size of Lake Mead. She had it frozen, and on a Tuesday it dropped off.

My home state of Nevada had a run of luck. I read in *Time* where Mount Oddie again rained silver ore on Tonopah, the sagebrush gave way and coats of grass rolled in, the rivers gained depth and width, and snow fell every Christmas on Las Vegas, my home town.

We burned our bridges.

Her hair leapt left and right from a part down the middle.

We got on. We did.

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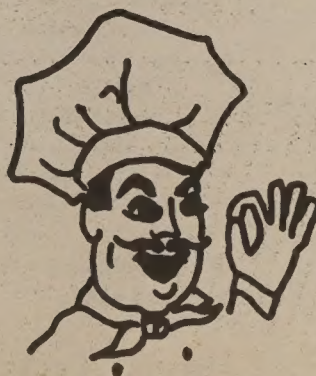
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**Open meeting for prospective
SR Staff (that means you):**

**Thursday, Jan. 19, 7 pm
at the Maeser Bldg.**

Provo Town Square, Suite M-124 (377-POST)
Open Monday-Saturday, 10 to 6

THE CALENDAR

Wednesday, December 7

Theatre:

"Saturday's Voyeur: Christmas Roadshow '88," 7:30 p.m., Salt Lake Acting Company, 168 W. 5th N. SLC, Tickets: 363-0525

"Room Service," Pioneer Memorial Theatre, 300 S. and University, SLC, 8:00 p.m., Tickets: \$9.00 - \$18.50, 581-6961

Music:

BYU Philharmonic, Tchaikovsky & Bradshaw, 7:30 p.m. de Jong Concert Hall, Tickets: \$3.00 w/ I.D.

378-7444, Pre-concert lecture 6:30 p.m. de Jong Concert Hall

Townsquare Backstage: Jazz, 11:00 p.m.-2:00 a.m.

Party:

Student Review Christmas Party, Townsquare Backstage, 7:00 p.m. Dinner, Awards, Entertainment. Bring \$4.00. R.S.V.P to a staff member, or jsut show up.

Thursday, December 8

Lecture:

Planetarium Faculty Lecture, "Telescopes: Past, Present, and Future," 7:30 & 8:30 p.m., 492 ESC, \$1.00

Theatre:

"Saturday's Voyeur: Christmas Roadshow '88," 7:30 p.m., Salt Lake Acting Company, 168 W. 5th N. SLC, Tickets: 363-0525

"Room Service," Pioneer Memorial Theatre, 300 S. and University, SLC, 8:00 p.m., Tickets: \$9.00 - \$18.50, 581-6961

"A Christmas Carol," Hale Center Theatre, 2801 So. Main, SLC, 8:00 p.m., Tickets: 484-9257

Comedy Nite at Townsquare Backstage, Dollar Night 8:00-10:00 p.m.

Music:

Townsquare Backstage: Jazz with "Table for Five," 11:00 p.m.-2:00 a.m. \$2.00

Friday, December 9

Theatre:

"Saturday's Voyeur: Christmas Roadshow '88," 8:00 p.m., Salt Lake Acting Company, 168 W. 5th N. SLC, Tickets: 363-0525

"Room Service," Pioneer Memorial Theatre, 300 S. and University, SLC, 8:00 p.m., Tickets: \$9.00 - \$18.50, 581-6961

"A Christmas Carol," Hale Center Theatre, 2801 So. Main, SLC, 8:00 p.m., Tickets: 484-9257

"Babes in Toyland," Salt Lake Repertory Theatre, 148 So. Main St. SLC, 7:30 p.m., Tickets: 532-6000

Music:

Townsquare Backstage: Jazz with "Table for Five," 11:00 p.m.-2:00 a.m. \$2.00

Saturday, December 10

Theatre:

"Saturday's Voyeur: Christmas Roadshow '88," 8:00 p.m., Salt Lake Acting Company, 168 W. 5th N. SLC, Tickets: 363-0525

"Room Service," Pioneer Memorial Theatre, 300 S. and University, SLC, 8:00 p.m., Tickets: \$9.00 - \$18.50, 581-6961

"A Christmas Carol," Hale Center Theatre, 2801 So. Main, SLC, 8:00 p.m., Tickets: 484-9257

"Babes in Toyland," Salt Lake Repertory Theatre, 148 So. Main St. SLC, 7:30 p.m., Tickets: 532-6000

Music:

Messiah Sing-In, with the Utah Valley Choral Society, Provo Tabernacle, 50 So. University, \$2.00, Call for time: 373-3706

Utah Oratorio Society & Utah Symphony perform Handel's "Messiah," Salt Lake Tabernacle, 8:00 p.m., Tickets: \$5.00, \$8.00, \$10.00, 533-6407

Townsquare Backstage: Jazz with "Table for Five," 11:00 p.m.-2:00 a.m. \$2.00

Sunday, December 11

Music:

Utah Oratorio Society & Utah Symphony perform Handel's "Messiah," Salt Lake Tabernacle, 8:00 p.m., Tickets: \$5.00, \$8.00, \$10.00, 533-6407

Monday, December 12

Theatre:

"Room Service," Pioneer Memorial Theatre, 300 S. and University, SLC, 8:00 p.m., Tickets: \$9.00 - \$18.50, 581-6961

"Babes in Toyland," Salt Lake Repertory Theatre, 148 So. Main St. SLC, 7:30 p.m., Tickets: 532-6000

"A Christmas Carol," Hale Center Theatre, 2801 So. Main, SLC, 8:00 p.m., Tickets: 484-9257

Film:

"How Nature Protects Animals," MLBM, 6:00, 7:00, 8:00 p.m.

Tuesday, December 13

Theatre:

"Room Service," Pioneer Memorial Theatre, 300 S. and University, SLC, 8:00 p.m., Tickets: \$9.00 - \$18.50, 581-6961

Music:

Christmas Magic, with the Utah Valley Choral Society, 8:00 p.m., Provo Tabernacle, 50 So. University, \$2.00 w/ I.D.

Wednesday, December 14

Theatre:

"Saturday's Voyeur: Christmas Roadshow '88," 7:30 p.m., Salt Lake Acting Company, 168 W. 5th N. SLC, Tickets: 363-0525

"Room Service," Pioneer Memorial Theatre, 300 S. and University, SLC, 8:00 p.m., Tickets: \$9.00 - \$18.50, 581-6961

Music:

Mormon Youth Chorus Sing-Along, 7:30 p.m., Assembly Hall, SLC, Free!

Thursday, December 15

Theatre:

"Saturday's Voyeur: Christmas Roadshow '88," 7:30 p.m., Salt Lake Acting Company, 168 W. 5th N. SLC, Tickets: 363-0525

"Room Service," Pioneer Memorial Theatre, 300 S. and University, SLC, 8:00 p.m., Tickets: \$9.00 - \$18.50, 581-6961

"A Christmas Carol," Hale Center Theatre, 2801 So. Main, SLC, 8:00 p.m., Tickets: 484-9257

"Babes in Toyland," Salt Lake Repertory Theatre, 148 So. Main St. SLC, 7:30 p.m., Tickets: 532-6000
Comedy Nite at Townsquare Backstage, Dollar Night 8:00-10:00 p.m.

Birthday:

Happy Birthday Laura L. Moore!!!

Wedding:

Congratulations Christine & Roger!



Friday, December 16

Theatre:

"Saturday's Voyeur: Christmas Roadshow '88," 8:30 p.m., Salt Lake Acting Company, 168 W. 5th N. SLC, Tickets: 363-0525

"Room Service," Pioneer Memorial Theatre, 300 S. and University, SLC, 8:00 p.m., Tickets: \$9.00 - \$18.50, 581-6961

"A Christmas Carol," Hale Center Theatre, 2801 So. Main, SLC, 8:00 p.m., Tickets: 484-9257

"Babes in Toyland," Salt Lake Repertory Theatre, 148 So. Main St. SLC, 7:30 p.m., Tickets: 532-6000

Music:

Mormon Youth Chorus Sing-Along, 7:30 p.m., Assembly Hall, SLC, Free!

Saturday, December 17

Theatre:

"Saturday's Voyeur: Christmas Roadshow '88," 8:00 p.m., Salt Lake Acting Company, 168 W. 5th N. SLC, Tickets: 363-0525

"Room Service," Pioneer Memorial Theatre, 300 S. and University, SLC, 8:00 p.m., Tickets: \$9.00 - \$18.50, 581-6961

"A Christmas Carol," Hale Center Theatre, 2801 So. Main, SLC, 8:00 p.m., Tickets: 484-9257

"Babes in Toyland," Salt Lake Repertory Theatre, 148 So. Main St. SLC, 7:30 p.m., Tickets: 532-6000

Music:

Mormon Youth Chorus Sing-Along, 7:30 p.m., Assembly Hall, SLC, Free!

Dance:

"The Nutcracker," Utah Regional Ballet, 2:00 & 7:30 p.m., de Jong Concert Hall, Tickets: \$4.00 & \$6.00 w/

Varsity Theatres:

Varsity:

Dec. 7&8: "Stand and Deliver" 7:00 & 9:30 p.m.

Dec. 9-15: "Big Business" 7:00 & 9:30 p.m.

Varsity II:

Dec. 9-12: "The Slipper and the Rose" 7:30 & 9:00 p.m.

Late Night Flick:

Dec. 9: "Romancing the Stone" 11:30 p.m.

Planetarium Shows

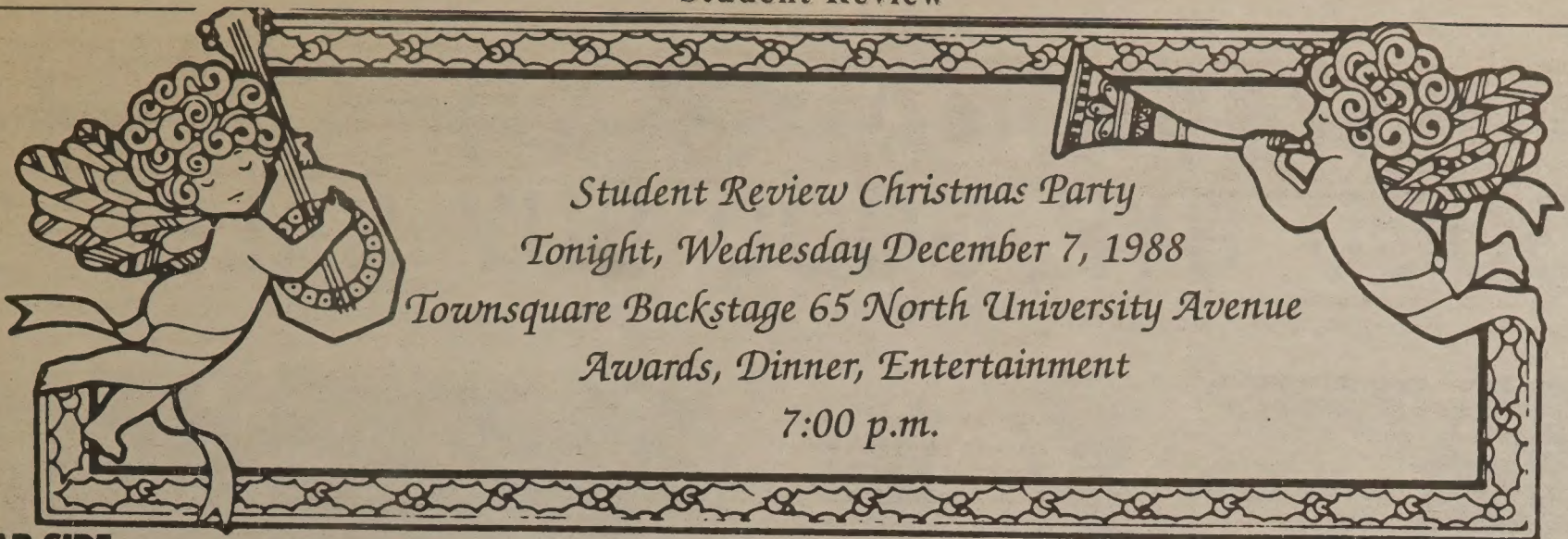
Dec. 7-Dec. 31:

"Star of Bethlehem," a traditional Christmas show exploring celestial phenomena, 7:00 p.m., Hansen Planetarium, 15 S. State, SLC, Info: 538-2098

"Laser Christmas," laser show accompanied by favorite Christmas music, Hansen Planetarium, 6:00 & 10:00 p.m., 15 So. State, SLC, Info: 538-2098

To have your event featured in the SR Calendar, call the calendar editor, Laurie Moore, at 374-6263. To put in a snazzy ad, call the same person. Wish her Happy Birthday while you're at it. She'll be 22. She likes purple and chocolate.



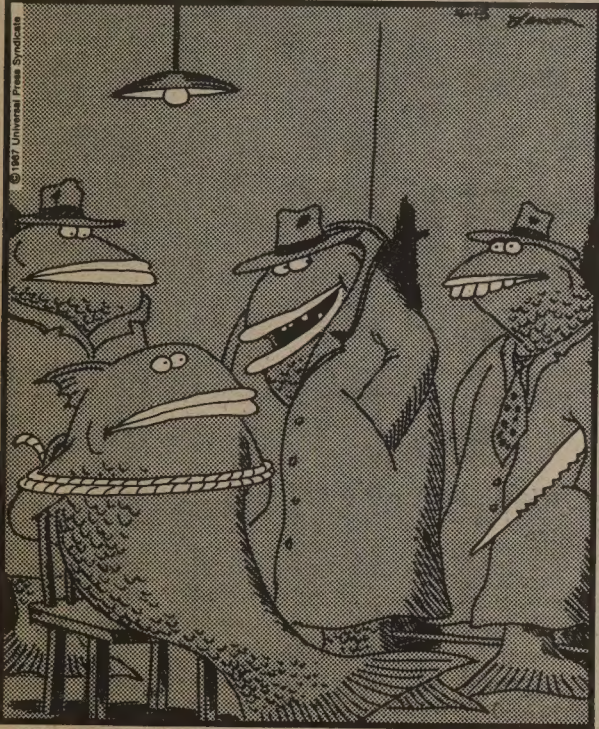


*Student Review Christmas Party
Tonight, Wednesday December 7, 1988*

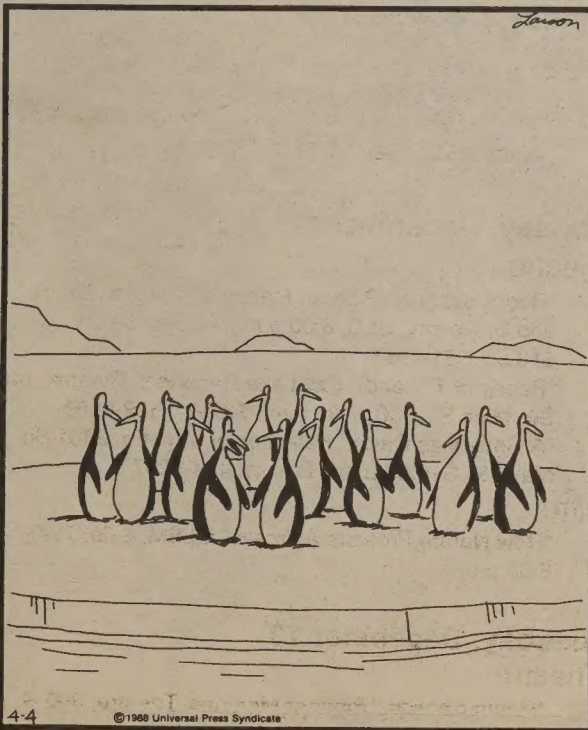
*Townsquare Backstage 65 North University Avenue
Awards, Dinner, Entertainment
7:00 p.m.*

THE FAR SIDE

By GARY LARSON



"Won't talk, huh? ... Frankie! Hand me that scaler."



"Well, that's an interesting bit of trivia -
I guess I do only dream in black and white."



"Say, Will - why don't you pull that
thing out and play us a tune?"

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**Thursday :
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\$2 off before 10 p.m. \$1 off with current student I.D.

**Saturday :
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Personals

JamI--

Thanks for a great evening!
--Scott

K. B.--

Overheard in the Word Center, "Yeah, Kim Bachelder's the Ultimate Woman..." ("sigh")

--S.R.

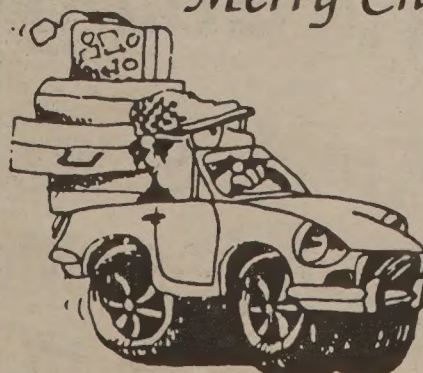
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